

## Harrow SACRE Meeting

Monday 2<sup>nd</sup> December 2013 at 7.30p.m.

To be held in Committee Rooms 1 & 2  
Harrow Civic Centre

Enquiries & apologies to:  
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or  
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020 8736 6516

## HARROW STANDING ADVISORY COUNCIL FOR RELIGIOUS EDUCATION (SACRE)

### AGENDA

1. WELCOME & INTRODUCTIONS
2. APOLOGIES FOR ABSENCE

#### Business items: Improving standards in religious education and collective worship

3. **SACRE'S MONITORING OF QUALITY OF RE: RECEIVING SCHOOL SELF-EVALUATION REPORTS**
  - a) **Presentation of RE self-evaluation report from Shaftesbury High School**

Paul Williams, headteacher and Deborah Stone, RE co-ordinator, Shaftesbury High School, will present the school's self-evaluation of RE. (*Shaftesbury RE SEF pages 1 - 16*). Shaftesbury is a special needs school for students aged 11 – 19 with learning, emotional, behavioural, autistic, communication, medical, physical, sensory and social needs.  
<http://www.shaftesbury.harrow.sch.uk/>
4. **MINUTES OF THE MEETING HELD ON 24<sup>TH</sup> OCTOBER 2013** (*Pages 17 - 22*)
5. **MATTERS ARISING FROM THE MINUTES**
  - a) Minute 4. page 2 Andrea Kahn, Head of RE at Avanti House School, will present GCSE short and full course sample examination papers and discuss key aspects of the syllabus and preparation for exams. (*Appendix 1 & 2*)
  - b) The HSIP School Self-Evaluation Form, which primary headteachers agreed to use for RE reports to SACRE, is included with the agenda papers (*Pages 23 – 32*)
6. **HARROW SACRE ANNUAL REPORT 2012 - 2013**

A draft Annual Report was received at the 24.10.13 SACRE meeting but some sections have still to be scrutinised and agreed by SACRE:

  - a) To receive the analysis of published RS examination data and entry patterns 2013 (*Papers to be mailed separately*)
  - b) To receive the LA / HSIP statement on the SACRE budget and how it has been deployed in 2012 – 2013 (*Papers to be mailed separately*)
  - c) With these additions, to agree the SACRE Annual Report

**7. SACRE'S COMMISSIONED PROGRAMME OF RE CPD TO IMPROVE QUALITY OF RE TEACHING AND EFFECTIVENESS OF SUBJECT LEADERSHIP**

At a CPD seminar for RE subject leaders, primary school subject leaders were updated on the 2013 HMI report, RE: Realising the potential and the RE Council: Review of RE in England and its National Curriculum Framework for RE. They were consulted on the Review of the Harrow Agreed Syllabus. Alison Stowe, SACRE Chair, and Mary Abbott will report to SACRE members on the content and effectiveness of this CPD event.

**Information items: improving SACRE's effectiveness**

**8. RE COUNCIL: A CURRICULUM FRAMEWORK FOR RELIGIOUS EDUCATION IN ENGLAND, OCT 2013**

The REC have reviewed RE in England in 2012-13 as part of its wider strategic plan for developing the subject. Their review ran in parallel to the DfE review of the National Curriculum. The final report includes: a non-statutory national curriculum framework for RE, an analysis of the wider context for RE and six recommendations for the RE community and the DfE.

The Chair and LA senior officer both attended one of the launch events and will present this agenda item.

Summary (Appendix 3 pages 1 – 31)

Full report available at <http://resubjectreview.recouncil.org.uk/re-review-report>

**9. REPORTS FROM SACRE'S PARTNER GROUPS LOCALLY AND NATIONALLY Including**

- Harrow Interfaith Council - National Interfaith Week 17<sup>th</sup> – 23<sup>rd</sup> November 2013

**10. ANY OTHER BUSINESS**

**11. DATES OF FUTURE SACRE MEETINGS**

Spring term 2013: Thursday 6<sup>th</sup> March, 7.30p.m. at the Civic Centre.

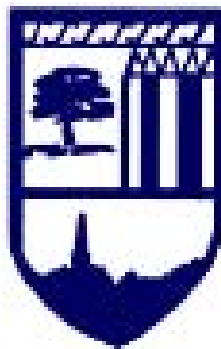
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**Subject Leader / Coordinator:** Debbie Stone

Version 1    October 2013

# RE Subject Self Evaluation

# Shaftesbury High School



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Focus question	Judgements supported by evidence	Evidence
<p><b>1. What are the characteristics of your subject within the school context?</b></p>	<p><b>Provision for RE is good</b></p> <p>The RE-Coordinator took up the post in Sep 2012. Previously, there had been a dedicated RE specialist in school who had taught the subject across the year groups. The new RE Coordinator was appointed primarily as a year 7 tutor and for the first year taught RE to years 7 and 8 only.</p> <p>Since Sep 2013, the RE Co-ordinator has been 100% tutor based in year 7 and due to full time teaching commitments, has not been able to teach the subject to other classes. RE is now delivered to the whole school via weekly themed assemblies; either delivered by the RE Co-ordinator or by visiting faith speakers. The weekly assembly is followed up by work in tutor groups.</p> <p>The RE curriculum takes into consideration the Harrow Agreed Syllabus.</p> <p>There are written plans covering the five major faiths Christianity, Islam, Judaism, Sikhism and Hinduism. After the Harrow Agreed Syllabus was updated in 2008 a further four religions were expected to be introduced. These are: Baha'ism, Jainism, Zoroastrianism and Buddhism. The teaching of these faiths is introduced to students through the weekly faith and celebratory assemblies.</p> <p>Shaftesbury High School caters for students with a wide range of needs, from moderate learning difficulties to severe learning difficulties. The complexity of students' needs has increased over time and there are now many more students with behavioural, social and emotional difficulties (BESD) and/or autism than in the past. All students have a statement of special educational needs. They come from a range of ethnic backgrounds with the greatest proportions from White British or Asian backgrounds; about a third speak English as an additional language.</p> <p>Due to the complex learning styles of the students, it was noticed that there was some resistance from students to the formal teaching of RE as discrete lessons. In order to facilitate the teaching of the subject, it was felt that students would gain a better understanding of the subject from seeing and feeling RE in action – from listening to visiting faith leaders and celebrating festivals and events on a weekly basis. Students are offered opportunities to take part in the weekly assemblies, either by drama, role play, dancing or reading. The expectation is that this form of delivery of RE promotes cultural awareness and prepares students to encounter people from other culture and faiths.</p>	<p>Displays around the School</p> <p>Faith Assemblies</p> <p>OFSTED report.</p> <p>Feedback from staff</p> <p>Feedback from Pupils</p> <p>Feedback from visiting guest speakers</p>

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	<p>The school is fortunate that there are teaching staff and students that identify with the major faiths. In light of this, many of the Assemblies and celebrations of religious festivals draw on pupils own beliefs, practices and experiences of particular faiths. Students are keen to share any information they have and some will take the lead in discussions and are open to ask and answer questions on topics covered.</p> <p>As mentioned in the last OFSTED report “Students understand about a wide range of cultures, for instance through many visits out of school and through links with a school in Uganda. They make an important contribution to the school community and know their ideas are respected.</p> <p>Even though, RE is currently not taught as a discrete subject, the RE co-ordinator regularly updates staff on issues relating to the teaching of RE and advises on cross-curricular topics, such as sex education and religious attitudes to this. The Re Co-ordinator meets with any staff teaching the subject during termly meetings and uses this feedback to inform planning. The RE Co-ordinator regularly attends Harrow RE Curriculum meetings and maintains contact with Sacre.</p> <p>RE planning will be updated on an annual basis with any new suggestions and ideas.</p>	

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<p><b>2. What are the views of learners, parents and carers and how do you know?</b></p>	<p><b>Views of learners and parents: on going</b></p> <p>Most pupils enjoy RE and this is evident in the discussion the RE Co-ordinator has had with students. Previously, each term an updated list of key vocabulary was sent to parents and was published on the school web site to inform them of what pupils covered.</p> <p><b>Action Point: To put the list of weekly faith assemblies on the school website, so parents are aware of the topics being covered by the special assemblies.</b></p> <p>Parents meet with class tutors teachers twice a year at Parents’ Evenings and any issues raised with staff are subsequently discussed with the co-ordinator.</p>	<p>Key Words</p> <p>Parents Consultation Evening.</p> <p>RE Folders</p>

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	<p>Parents have the opportunity to see their child's work during drop in sessions and emerging data show parents appreciate this opportunity. If parents have concerns about the subject, they are encouraged to share them with tutors as soon as possible and the teacher is encouraged to seek advice from the relevant co-ordinator. Parents can write to teachers through letter format or in homework diaries or email teachers and arrange additional meetings when needed.</p> <p>New pupil/ parent and staff questionnaires. These will help to inform plans and assess the pupil's learning / enjoyment of RE lessons. Also, answers may indicate where parents / carers are available to come in and participate in lessons, answering questions and bringing artefacts.</p> <p><b>To move the subject on, Action Points for next year include:</b></p> <ul style="list-style-type: none"><li>▪ <b>Send out all surveys and collate information. Feed this back to the staff where relevant.</b></li><li>▪ <b>To make a presentation to Governing Body on rolling programme of faith assemblies and how the subject is being addressed in school.</b></li></ul>	RE Parent / carer & Pupil Survey (to be arranged)

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<p><b>3. Pupil achievement</b> <b>What do assessment and other performance data tell you about pupil attainment at:</b></p> <ul style="list-style-type: none"><li>• Key Stage 3</li><li>• Key Stage 4</li></ul> <p><b>Compare with similar schools, other subjects, and targets and consider value added comparisons.</b></p> <p><b>What is the standard of pupils' current work in relation to their goals?</b></p> <p><b>How well do particular groups of pupils achieve in relation to their starting points including boys and girls, EAL minority ethnic groups?</b></p> <p><b>What are the trends?</b></p> <p><b>What factors affect pupil's attainment?</b></p>	<p><b>TBA</b></p> <p>The co-ordinator has a file with samples of a wide range of RE worksheets covering all faiths and also details of RE resources available for use in school. A large number of children are from ethnic minority groups; these children have a good understanding of their religion Therefore, in many cases attainment is linked to their religious background.</p> <p>There are no formal assessments in RE. However, staff use assessment, for example 'I can' statements covering each small step in learning, to ensure students know what is expected of them. . All students make significant gains in developing their self-esteem because staff value them as individuals and have high expectations of each one.</p> <p>At the end of each academic year, pupils are also asked to complete an evaluation where they review their own progress and what they have learnt.</p> <p><b>To move the subject on: Action Points include:</b></p> <ol style="list-style-type: none"><li>1. Adding Student - friendly targets on the system so that the children can self-assess after each unit.</li><li>2. Putting Learning objectives for each unit in teachonly / teachers / RE / Learning Objectives.</li><li>3. It is intended that these will be given to Form Tutors beginning of each term and should be photocopied one per child and stuck at the beginning of each new term's units and filled in as each LO is completed.</li><li>4. In Year 7, students will be tasked to complete a small topic book reflecting what they have learnt about a religion. This could be based on their own home faith, or, if they are an atheist, based on a religion that is new to them.</li></ol> <p><b>Good</b></p>	<p>Where applicable : Work folders</p> <p>Informal discussion with students</p> <p>Breakdown of religions.</p> <p>End of year evaluation sheets.</p> <p>Ofsted report</p> <p>Targets and Learning objectives</p> <p>Reflective journals (yr 7)</p>



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<p><b>4. Pupil's development and well-being.</b> <i>How effectively does the SL/COORD monitor pupils' attitudes to the subject?</i></p> <p><b>How effective are the strategies to promote positive attitudes to learning in the subject?</b></p>	<p><b>Action Points:</b></p> <ul style="list-style-type: none"><li>• Student questionnaires will be written and put onto Google-Drive to assess which aspects of the subject they like/dislike and find easy/difficult.</li><li>• To meet with Alison Stowe (SACRE) for advice on assessment and achievement in RE with the view of integrating this into new RE plans.</li><li>• Embedded Thinking Skills</li></ul> <p>Evidence collected from the questionnaire will help inform future planning, especially for any new lesson plans. The questionnaire will show areas of the RE curriculum that students feel less confident about.</p> <p>Interactive and highly visible Assemblies – especially useful for the visual learners.</p> <p>Where relevant, students will be asked to complete an end of year evaluation for RE where they review their progress and what they have learnt.</p> <p>When possible pupils attitudes to the subject will be reviewed through verbal communication by the class teacher. These comments are fed back to the co-ordinator during curriculum meetings.</p>	<p>End of year evaluation sheets.</p> <p>Pupil Survey.</p> <p>Informal discussion with pupils</p>
<p><b>5ai. Teaching and Learning</b></p>	<p><b>Weekly assemblies are very good. The RE Co-ordinator has excellent subject knowledge.</b></p> <p><b>Action Points</b></p>	<p>Feedback at curriculum meetings.</p>

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<p><i>How good is the teaching?</i></p> <p><i>How do you know?</i></p> <p><i>What strategies are used and how effective are they?</i></p> <p><i>How well do pupils learn?</i></p> <p><i>What factors contribute to this?</i></p> <p><i>How well does the SL/COORD monitor the effectiveness of teaching and learning?</i></p>	<p><b>Send out staff questionnaire on:</b></p> <ul style="list-style-type: none"><li>• <b>teaching RE</b></li><li>• <b>subject knowledge and confidence to teach a variety of religions</b></li><li>• <b>what teachers hope to see in any new plans</b></li></ul> <p>New lesson plans were written and trialled for Key stage 3 for academic year 2012/2103. These include differentiated planning / teaching and ICT with challenges, cross curricular links. These were well received by staff.</p> <p>The school has an evolving set of RE power points and Smartboards, which link in with RE topics. These are saved on the teachers shared area and can be accessed by all members of staff. These are particularly useful for both supply teachers and those members of staff who lack confidence or subject knowledge.</p> <p>Throughout the school it is expected that all work is marked. Where appropriate, focused marking against learning objectives or targets gives teachers detailed information about pupils' knowledge and understanding. Monitoring shows that marking helps pupils to improve their work and to meet their targets. Co-ordinators monitor teaching and learning and have work sampling folders which include a collection of top, middle and bottom work samples from each class.</p> <p><b>Action Point: Where relevant, in the teaching of RE staff to be given feedback on their marking with areas of strengths and areas for improvement.</b></p> <p>Staff are observed termly by a senior member of staff, team teaching is available where requested if a member of staff would like some support from the RE co-ordinator during a lesson.</p> <p>Form Tutors are up to date with pupil progress and have a broad understanding of how well pupils are doing and are aware of the progress and needs of their pupils. TAs are used effectively to support individual students and work with small groups. They provide feedback on pupil progress to the teacher.</p> <p>During the last Ofsted inspection "Teaching and learning was observed to be quality and, as a result, students' achievements are outstanding. By the time students leave, they attain a wide range of nationally accredited qualifications which, given their starting points, represents excellent progress. Staff assess each student's progress carefully. Their attention to detail ensures that lessons are well paced and that they very successfully challenge those of different abilities, including those with the</p>	<p>Comments from Pupil Surveys.</p> <p>Co-ordinator plans.</p> <p>Record of lesson observations.</p> <p>Assessment Policy Teaching and Learning policy Marking Policy Policy for Monitoring</p> <p>Teaching and Learning.</p> <p>Marking feedback sheet.</p> <p>Ofsted report.</p> <p>Pupil feedback-general discussions in class.</p>

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	most complex needs. All staff make very good use of resources, such as information and communication technology (ICT), to motivate pupils and ensure that lessons are enjoyable. Pupils are well-motivated and active learners who show an interest in their work. They work well, are not easily distracted and consistently produce work of a good standard. They know the standard at which they are working and take account of what they need to do to improve further".	
<p><b>5a.ii. Assessment</b> <b>How effective are teachers' assessments in</b></p> <ul style="list-style-type: none"><li>• informing planning?</li><li>• diagnosing pupils' strengths and helping them to improve?</li><li>• monitoring pupil's progress?</li></ul> <p><b>What strategies are used?</b> <b>How are the quality and consistency of judgements assured?</b></p>	<p><b>Good</b> There are no formal assessments in RE. However, in line with the schools assessment policy, assessment is monitored as a part of lesson observations. Assessments take place in every lesson and a range of strategies are used. Pupils record whether they have met the Learning Objective using a variety of different ways, Some teachers also ask pupils to show their understanding with thumbs or a picture of a face. This informs future day to day and longer term planning.</p> <p><b>Action Point: Thinking/Mind Maps could be used at the start and end of new topics to see where the students started and what they learnt over the course of that topic. This method acts more as a self-assessment tool for the children, allowing them to reflect upon how they have moved on.</b></p> <p>All work is marked according to the marking policy.</p> <p><b>Action Point: Where relevant, RE Co-ordinator to monitor teaching and learning and regularly, 'book monitor' during possible co-ordinator days. A piece of work from the high ability/ middle and less able pupils could be provided. These could be checked for the following:</b></p> <ul style="list-style-type: none"><li>• Learning Objective</li><li>• Marking</li><li>• Differentiation</li><li>• Comments to move pupils forward</li><li>• General comments</li></ul>	<p>Assessment Policy</p> <p>Teaching and Learning policy</p> <p>Marking Policy</p> <p>Policy for monitoring Teaching and Learning</p> <p>Planning documents</p> <p>Work scrutiny records</p> <p>Student Folders/Books</p>
<p><b>5b. Curriculum</b> <b>How effectively does the SL/COORD ensure that the scheme of work</b></p>	<p><b>Good with elements of very good.</b></p> <p>School plans are based on the London borough of Harrow Agreed Syllabus therefore; the plans meet all statutory requirements. The co-ordinator attends regular RE Co-ordinator meetings and liaises with the borough co-ordinator</p>	<p>Time Allocation/ subject analysis</p> <p>LBH agreed</p>

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<p><i>matches the interests, aptitudes and needs of all its pupils and ensures progression in learning?</i></p> <p><i>To what extent does the curriculum include all external requirements and respond to local circumstances?</i></p>	<p>advisor to ensure consistency and clarity of what is being taught. She is in regular touch with Alison Stowe as SACRE Chair and Rachel Bowerman as SACRE member, to seek advice where appropriate and to inform SACRE of Shaftesbury's current approach to the teaching of RE.</p> <p><b>Action Points:</b></p> <ol style="list-style-type: none"><li><b>1. A RE survey is to be sent out to all teachers in 2013/4 to help assess what parts of the curriculum staff are confident to teach. This in turn will help the co-ordinator to implement specific aspects to ensure progression in learning.</b></li><li><b>2. A pupil survey (to be put on the shared learning platform) will help to analyse which areas of the schemes the children are more interested in. This will help to match plans to the interests and needs of the pupils.</b></li><li><b>3. A parent survey is to be sent out to parents in 2013/4 to help assess the parental view towards celebrations and faith Assemblies in school.</b></li></ol> <p>Staff have an opportunity to express their opinions and share their findings upon teaching from the plans during termly curriculum meetings.</p> <p><b>Action Point: To help consolidate children's learning, visits to places of worship are an invaluable experience. Year 7 and 8 have visited the Hare Krishna Temple in Elstree, the RE co-ordinator will discuss future visits to places of worship with Key Stage co-ordinators.</b></p> <p>Over the course of the academic year we invite several speakers from the local community to come in and speak to the children about their faith. In addition to this all major festivals are celebrated during whole school assemblies led by the RE co-ordinator.</p>	<p>Syllabus.</p> <p>Trip letters.</p> <p>Filmed assemblies.</p> <p>Thank you letters to places of worship.</p> <p>Plans on the Shaftesbury proforma</p>
<p><b>5c. Guidance and Support</b></p> <p><i>How well are learners guided and supported?</i></p>	<p><b>Outstanding</b></p> <p>RE is a well-resourced subject enabling staff and students to access an extensive range of artefacts, books, DVD's etc. to further consolidate their learning.</p> <p>Teachers know the students they teach very well. Where they have concerns they will refer them to the SENCO/complete a PALS referral form if appropriate or seek advice from the co-ordinator where</p>	<p>RE resources check sheets</p> <p>Pupil Profiles</p> <p>PALS Referral forms</p>



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<p><b>6a. Resources</b> <i>To what extent do the specialist equipment and resources meet the needs of the pupils in the subject?</i></p>	<p><b>Good with elements of outstanding</b></p> <p><b>Action Point for next term: Find out at the next termly RE meeting if any Zoroastrian packs are available.</b></p> <p><b>In 2013/4 the RE co-ordinator will make contact with the Zoroastrian Centre, Harrow with a request for resources to support the teaching of this faith. A visit will be made, to see if links can be forged with the Chair of the Centre, Malcolm Deboo, to see if information and resources can be provided for the school.</b></p> <p>RE is a well-resourced subject enabling students to an extensive range of artefacts, books, DVD's etc to further consolidate their learning. The resources are high quality and sufficient to promote very high standards in learning for all age groups. They are managed efficiently and held in the RE co-ordinators room until required by year groups or key stage co-ordinators.</p> <p>With the introduction of an updated LBH agreed syllabus new religions will now be addressed. Buddhism is now fully resourced and Jainism has been partly resourced. The LEA has provided resources for Baha'ism.</p>	<p>Analysis of subject expenditure and criteria used Subject Plans and links to SIP  Audit of resources</p>
<p><b>7a. Effectiveness</b> <i>How effective is your Subject overall?</i> <i>How do you know?</i></p>	<p><b>Good</b></p> <p>As RE is not being taught as a discrete subject across all year groups, effectiveness of the subject is primarily monitored by pupil feedback and also comments from staff and visiting speakers.</p> <p>The RE Co-ordinator has put together a list of whole year "special assemblies" which are targeted to cover all the major faiths represented in Harrow and reflect our student body.</p> <p>Children are learning and actually enjoying these special Assemblies and often approach the RE teacher with positive feedback. Many outside links have also been established giving the children an insight into the different faiths in the community and how they practice. There are many new assemblies integrated into the curriculum celebrating various festivals and enhancing the children's knowledge and understanding of how pupils within our school celebrate their religious festivals.</p>	<p><b>Ofsted report</b> <b>Surveys</b> <b>Feedback and e- mails from visiting faith speakers</b>  <b>Feedback from pupils and staff</b></p>

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<p><b>7b. What is the effectiveness of any steps taken to promote improvement since the last inspection and as a result of your self-evaluation?</b></p>	<p>The RE co-ordinator is new to the school having been in post for one year. This is the first SSSE.</p> <p>The previous inspection pointed out “that students, whatever their background or ability, will be successful. Teaching and learning are of the highest quality and, as a result, students' achievements are outstanding. By the time students leave, they attain a wide range of nationally accredited qualifications which, given their starting points, represents excellent progress. Staffs assess every small step of each student's progress carefully. Their attention to detail ensures that lessons are well paced and that they very successfully challenge those of different abilities, including those with the most complex needs. All staff make very good use of resources, such as information and communication technology (ICT), to motivate pupils and ensure that lessons are enjoyable are extremely positive and staff listen carefully to students' views. This is an important factor in the school's success. The curriculum is exemplary because it is so well tailored to individual students' needs and extremely well enhanced by the school's very strong links with others</p> <p>As part of the enhanced curriculum, more links have been established with community speakers who have visited the school to talk about their faiths and share their beliefs with the children.</p>	<p>Ofsted report</p> <p>Planning file.</p> <p>Informal discussion in and around school with staff and pupils</p>
<p><b>7c. What is the subject's capacity for future improvement and how do you know?</b></p>	<p><b>Good</b></p> <p>The subject is being constantly reviewed and improved</p> <p>Since the introduction of the new Harrow Syllabus, there has been a marked increase in the improvement of this subject, in both teaching and learning. New RE plans in year 7 were introduced 2012/3 and made the teaching of this subject easier, with references to websites, resources and ICT.</p> <p>Provision for visiting speakers and specialist teaching staff have driven RE forward at Shaftesbury High School. This is evident through coordinator meetings with staff members and by coordinator interviews with pupils.</p>	<p>School Improvement Plan</p> <p>SSSE SEF</p> <p>Head teacher reports to governors</p> <p>Financial plan</p> <p>Committee minutes LBH agreed</p>

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	<p>The co-ordinator is committed to continual improvement and has strategies in place to support and update new and old members of staff.</p> <p>The Subject Plan is developed through discussions with staff and acknowledges external initiatives as well as the school's areas for development. The plan outlines how the work will be monitored and evaluated and there are clear targets. The plan contributes to the SIP.</p>	<p>syllabus</p> <p>Interview questionnaires</p>
<p><b>7d. What still needs improvement, and what action is being taken?</b></p> <ul style="list-style-type: none"><li>• Post Ofsted Actions</li><li>• Key issues in your Subject Improvement Plan</li><li>• National / LA initiatives</li><li>• Other developments</li></ul>	<p><b>Action Point for next term: Parental, staff and pupil surveys to establish their views about RE and how it is taught in the school.</b></p> <p>Continue to ensure that teachers have a good subject knowledge and understanding and teach the subject effectively through observations by the Co-ordinator,</p>	
<p><b>7e. What are the effectiveness and efficiency of the provision in the Upper School and 6<sup>th</sup> Form?</b></p>	<p><b>Action Point: The RE Co-ordinator to meet with Head of 6<sup>th</sup> Form and to review options for RE.</b></p> <p><b>Action Point: The RE-Co-ordinator to meet with KS4 Co-ordinator to review AQA/ASDAN certificates and options for pupils</b></p>	



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**How effective is your department?**

		1	2	3	4	
Evaluation:	Outstanding					

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## Delivery of RE via Weekly Assemblies – Overview

Key Words	Judaism	Christianity	Hinduism	Islam	Sikhsim
Celebrations	Rosh Hashona Yom Kippur Chanukah Passover	Xmas Easter Lent Halloween	Diwali Nivrati	Eid Ramadan	Guru Narak
Key persons	Moses, Abraham, Maccabees,	Jesus, Mary, Joseph, Disciples	Ghanesh, Lakshman, Gods – Dieties, Rama, Sita	Mohammed (PBUH)	Guru Narak
Key Beliefs	Monotheism – one God Old Testament Messiah yet to come	Jesus, son of God New Testament, Gospels	Family Mandhir Lights, food, Gods	Koran 5 pillars	
Places of worship to visit	Synagogue	Churches	Mandhir	Mosque	Temple
Delivery across curriculum	Celebration of festivals Foods Assemblies	Xmas/Easter Carol singing, dancers, role play	Diwali dancing Staff joining in	Staff taking assemblies Prayer mats Pupils fasting	Diwali dancing Staff joining in Celebrating birthday
Assemblies	Rabbi Lew	Father Paul	Hindu temple	Harrow Mosque	Brent Centre
Students participation	Readings, acting, storytelling, colouring, displays	Readings, acting, storytelling, colouring, displays	Readings, acting, dancing, colouring, displays	Readings, acting, storytelling, colouring, displays	Readings, acting, colouring, displays
Staff Involvement	DS/KS	HP/JH/staff	Various staff	MT	

**HARROW SACRE**  
(STANDING ADVISORY COUNCIL FOR RELIGIOUS EDUCATION)  
**MINUTES OF THE MEETING ON 24<sup>th</sup> OCTOBER 2013**

**Attendance:**

**Group A: (Religious traditions and Christian Churches)**

~ Mr Zia Baig	<i>A Mr Neville Ransley</i>
*Ms Mercedes Afnan	* Ms Angela Clapham
* Mr Mike Bishop ( <i>until 8.30pm</i> )	* Mrs Gill Ross
* Dr Julie Crow	* Mrs Doreen Samuels
* Mrs Phiroza Gan-Kotwal	~ <i>Mr Paramjit Singh-Kohli</i>
* Mr Vijay Hirani	* Ven Sumana Sramaner
* Ms Varsha Dodhia	* Mr Zafar Khalid
<i>A Councillor Asad Omar</i>	* <i>A Ananda Caitanya Das</i>
* Ms Beverley Wilson	

**Group B: (Church of England)**

* Mrs Mary Abbott	* Rev'd Philip Barnes
	* Rev'd Matthew Stone

**Group C: (Teachers' Associations)**

\* Mrs Manju Radia  
\* Mrs Alison Stowe (Chair)

**Group D: (Local Authority)**

Councillors:

<i>A Nana Asante</i>	<i>A Camilla Bath</i>
<i>A James Bond</i>	<i>A Sasikala Suresh</i>

**Officer**

\*Rachel Bowerman (Senior School Improvement Professional & Adviser to SACRE, nominated by the Director of Education)

*\* denotes presence*

**Clerk**

\*Vivian Wright (Clerk to SACRE)

*A denotes absence with apologies*

*~ denotes absence without apologies*

**Order of the Agenda:** the agenda should include *Reports from SACRE partners* and *Any other business*. These would be added as items 9 and 10. Future meetings would become item 11.

**1. Welcome and introductions:** the Chair welcomed everyone to this first meeting of the academic year.

**2. Apologies for absence:**

**RESOLVED:** To note apologies for absence from Cllr Camilla Bath, Cllr Asad Omar, Cllr Nana Asante, Cllr James Bond, Cllr Sasi Suresh, Mr Neville Ransley and Ananda Caitanya Das. Rachel Bowerman explained that none of the councilors were able to attend owing to an Extraordinary Council meeting set up at short notice. Rachel Bowerman explained that Ananda Caitanya das will be away for some time and will miss the next three meetings. **It was agreed to try and find a temporary replacement until his return.**

The absence of the councillor representatives meant that the meeting was inquorate. However, there were no decisions pending so it had been decided not to postpone this meeting.

The following members were also absent:  
Group A: Mr Zia Baig and Mr Paramjit Singh-Kohli

**3. Minutes of the meeting held on 12<sup>th</sup> June 2013 (pages 1-8)**

**The minutes were agreed and signed as a true record.**

**4. Matters arising from the minutes**

**p.2. Minute 1: election of Vice-Chair**

The Chair will ask Cllr Camilla Bath if she is willing to stand again as Vice-Chair

**Action: Chair**

**p.4. Minute 6: RE examination paper:** this was deferred until the next meeting when examination data will be available and the RE examination paper can be viewed in this context.

**p.5. Rachel Bowerman to attend meetings of Harrow Head Teachers to raise the profile of RE:** Rachel Bowerman has attended a meeting of Primary Head Teachers. She was pleased to confirm for SACRE members that Heads have agreed to report to SACRE using the HSIP School Self-evaluation Form. They have not yet agreed a schedule, but it is hoped that the return of these forms can be staggered through the school year.

Some faith schools have also expressed interest in reporting to SACRE.

Rachel Bowerman has not yet spoken to the Head Teachers of the High School Academies in Harrow.

In answer to a question, Rachel Bowerman informed the committee that currently there is only one primary school in Harrow that is an academy.

Rachel Bowerman will circulate a copy of the monitoring form to SACRE members.

**Action: Rachel Bowerman**

**p.7. Minute 12c: AOB: comments from Humanist member:** Dr Crow, humanist member asked if she could follow up on her comments recorded at the last meeting. She would like to know the basis on which religions are chosen for study, pointing out that the National Curriculum speaks of "Christianity and other principal religions" and the Non Statutory Guidance of 2010 also mentions "principal religions" and "world views". She drew attention to the fact that, according to the National Census, Zoroastrianism has a small number of followers and that numerically those of "no religion" are the fourth largest group in Harrow. The census forms do not allow for further analysis of this latter category, so it is not clear how many of "no religion" would describe themselves as humanists; however, humanism would certainly qualify as a "world view".

Phiroza Gan-Kotwal, Zoroastrian representative, explained that Zoroastrianism is represented in schools because it is one of the nine religions recognized by the United Nations and the EU. It is one of the oldest world faiths.

Mrs Manju Radia, Teachers' Associations representative, added that schools would aim to give as wide a picture as possible. Also, that where schools have staff and children of a particular faith, they would try and cover that faith.

Mrs Gill Ross, representative of Judaism, added that schools also respond to views of parents and the community. If humanists formed a substantial part of the school community, the school would attend to their views: they would be discussed even if not formally taught.

Rachel Bowerman then reaffirmed the response to Dr Crow's original comments received by email and discussed at the last meeting. This was to confirm with some emphasis that Zoroastrians do not proselytize, and that it would be entirely inappropriate for SACRE to proselytize or indeed for Rachel Bowerman, as a Local Authority Officer, to do so. The event at the Zoroastrian centre was held in response to an invitation to celebrate a national RE Festival.

Rachel Bowerman then went on to speak of the danger of pursuing arguments through statistics. The Agreed Syllabus, which is statutory in non-denominational community schools, and RE provided in academies must reflect that the religious traditions of Great Britain are in the main Christian whilst taking account of the other principal religions represented in GB. Rachel Bowerman would, both personally and professionally advise against either SACRE or the Agreed Syllabus Conference determining how much time should be allocated to the teaching of each religious tradition based on statistics. However, Harrow SACRE's scheme of work, published to accompany the 2008 Agreed Syllabus, provides guidance on how to deliver the syllabus requirements. This contains a single unit on Zoroastrianism taught in Year 4. She felt this reflected proportionality in a flexible way.

Phiroza Gan-Kotwal, Zoroastrian representative, and Beverley Wilson, Rastafarian representative strongly agreed with these views.

Matthew Stone wished to congratulate Rachel Bowerman on her clarity.

**There were no further matters arising from the minutes not covered elsewhere on the agenda.**

### ***Business Items: Improving standards in RE and collective worship***

#### **5. Annual report (pages 9-15)**

Rachel Bowerman introduced this item. She explained that she has added a new heading and put this first so that the report could feature the two pieces of guidance issued during the year. These were the guidance on *Authorised absence for religious festivals 2012-13* and *Offering a space for prayer and reflection in school*.

The report contains little in terms of reports from schools; the 2013 – 2014 report should include more school-based evidence because primary schools will have begun to submit their RE SEFs, as agreed by their headteacher representatives.

Rachel hoped 2013 RS examination data would be available in time for the December 2013 SACRE meeting.

The membership list and financial statement also need to be added.

Rachel Bowerman also drew members' attention to p.12 which contains a report on the visit to Harrow Central Mosque organised by some members of Harrow SACRE in which some other members had participated.

**The Chair thanked Rachel Bowerman for collating the report.**

#### **6. School Attendance and Absence for Religious Observance: reviewing SACRE guidance (pages 16-20)**

Rachel Bowerman introduced this item. She informed members that Head Teachers were delighted with last year's guidance. They appreciated that the representatives of the different faiths had been rigorous. Members had before them a revised draft of the guidance for this year. It was important to issue this to schools by the end of term. Rachel Bowerman asked members of group A to contact her with the calendar dates for this year.

Feedback from faith community representatives at the meeting, in regard to the draft circulated with the agenda, indicated that corrections were required.

Rachel Bowerman explained that the guidance is an invaluable tool for Head Teachers who are under pressure to improve attendance. Mike Bishop, Christian representative, cited an example where he had used the guidance to good effect. He felt that it was important that the information in the guidance was disseminated to staff.

The representatives of Judaism commented on the sensitivity with which the guidance was compiled and how it reflected and respected family traditions.

Rachel Bowerman reflected that the guidance provides a robust tool to support Head Teachers in improving attendance while also valuing the fact that families want to put the observance of their faith as a priority.

**Doreen Samuels, representative of Judaism, recommended that the guidance be sent to NASACRE. This was agreed and Rachel Bowerman undertook to do this.**

**Action: Rachel Bowerman**

**The committee agreed that dates of religious festivals for 2014 should be returned to Rachel Bowerman by 30<sup>th</sup> November.**

**Action: Group A members**

### ***Information Items: improving SACRE's effectiveness***

#### **7. Religious Education: realising the potential (pages 21-23)**

Rachel Bowerman tabled a HSIP power point review of the Ofsted Survey report. This was also displayed on the screen.

*At this point (8.30pm) Mike Bishop left the meeting.*

Rachel Bowerman highlighted the main points in the report:

Eight key challenges: these findings will not surprise SACRE members although it is alarming to find that learning about religion was found to be superficial and fragmented and that teaching has lost sight of learning about beliefs and traditions.

Low standards: the examinations system promotes looking at issues rather than knowledge and understanding. Teaching about Christianity is one of the weakest aspects of RE provision. When teachers use stories they use them for moral instruction or as a way of inviting children to reflect on their own values.

Weaknesses in teaching – primary: a representative from Judaism commented on the lack of resources and the need for strong and up to date materials to support the curriculum.

Weaknesses in teaching – secondary: teaching in secondary schools is too focussed on the examination system.

Factors that inhibit the use of enquiry in enhancing pupils' learning – secondary schools: lesson planning is over elaborate and assessment levels are over used, so that they become mechanistic and generic.

Curriculum problems – secondary schools: planned work is not sufficiently challenging.

Confused sense of purpose: schools are not clear why they are teaching RE.

Limitations in leadership and management – primary: leadership in RE is not strong and there is little monitoring. CPD is focussed on the core subjects to the detriment of teachers' subject knowledge in other curriculum areas.

Limitations in leadership and management – secondary: there is no clear rationale for strategic changes in provision.

Gaps in training: NATRE (National Association of Teachers of RE) reports a decline in specialist staffing.

Impact of recent education policy changes on RE in schools: the summary ends with quote from the report:

*RE has been the unintended victim of a combination of major policy changes rather than the subject of a deliberate attack. Nevertheless, the combined impact of so many severe setbacks in such a short time has been to convey the message that, even though it is a statutory subject, RE is of less value than other subjects.*

Rachel Bowerman commented that this makes gloomy reading.

In response to a question about whether it was realistic to expect RE teachers to have in depth knowledge of all the religions they teach, Rachel Bowerman expressed the view that teachers are expected to have expert subject knowledge in numeracy and literacy, although in her opinion, training is more important than specialist knowledge. Another member commented that teachers only need to know the content of the syllabus in depth. Another member of Group A commented that the new teacher training system will only make matters worse: this was highlighted in the RE Education Council feedback.

Other comments reflected on the importance of good resources and good teaching. A Teachers' Associations representative drew attention to the amount of expertise in SACRE. The final question for this item came from Philip Barnes, a Church of England representative, who asked what the implications are for the faith communities in Harrow. Rachel Bowerman asked him to hold this question over for item 8.

#### **8. RE Council Review report (page 24)**

This report, timed to coincide with the Ofsted Survey report was published yesterday. Rachel Bowerman will email a link to the report to SACRE members.

Discussion of the report was deferred to the next meeting but it certainly links up with Philip Barnes' question because it recommends a national curriculum for RE. Although Rachel Bowerman is an adamant supporter of locally determined RE she is ready to recognise how the changes to the educational landscape nationally and locally have already had an impact on provision for RE and on the status and capacity of SACREs. She recommends therefore that SACRE should consider the findings of the report. Evidence that a national curriculum improves the quality of teaching and learning is not conclusive: Modern languages, ICT and D&T are subjects which have had a national curriculum, but which have not necessarily been well taught or given enough time and resources.

Agreed Syllabus Conferences may adopt the National Curriculum Framework for RE. Two factors which historically made a difference to the delivery of RE were model syllabuses, containing specified content from 6 principal religious traditions, and Ofsted subject inspections. RE, and the monitoring role of SACRES, were weakened when Ofsted discontinued subject inspections.

In answer to a question, Rachel Bowerman explained that the RE report was not nationally funded but ran concurrently with the Ofsted subject survey. It has no status apart from the fact that it is produced by the RE Council. It does not commit the government to any action.

Manju Radia suggested that in order to raise standards, the Harrow Agreed Syllabus Conference should think about adopting the national curriculum but adjusting it to the local context. Rachel Bowerman informed members that this is what the Agreed Syllabus conference did last time and it might well be a course of action for the future.

**It was agreed to defer further discussion until the next meeting and the formation of the Agreed Syllabus Conference.**

### ***Regular Items***

#### **9. Reports from SACRE partners**

a) **Harrow Interfaith Council**

- **Meaning and significance of faith festivals: 21<sup>st</sup> November at the Middlesex New Synagogue in Bessborough Road: all welcome**

b) **Faith communities:**

- **Mizvah Day: Sunday 17<sup>th</sup> November:** an interfaith day for doing good works.
- **The Everlasting Flame: Zoroastrianism in History and Imagination:** an exhibition at SOAS 11<sup>th</sup> October –14<sup>th</sup> December.
- **Accord Inclusive Schools Award:** nominations are sought for the Accord Inclusive Schools Award for schools which have an outstandingly inclusive ethos and take steps to promote the growth of mutual respect and understanding (especially on the grounds of religion and belief). Deadline for nominations is 8<sup>th</sup> December.

10. **AOB**

- **Complaint to SACRE:** SACRE has received a parental complaint via email from a parent who is unhappy about the way RE is delivered at their child's school. This complaint will be handled by the school and if not satisfactorily resolved, will go to the LA. The school and the LA may seek advice from SACRE.
- **Carols at the Civic Centre:** everyone is invited to carols in the Council Chamber 6-7.30pm on 16<sup>th</sup> December.
- **SACRE distribution list:** Rachel Bowerman and the Clerk are in agreement that the SACRE distribution list should be kept only for SACRE business. Unfortunately this meant that SACRE could not accede to a recent request to circulate information about the Harrow Food Bank, although all agreed this was a very good cause. Faith communities and schools have independent opportunities to share information about access to Foodbanks with families.
- **Rastafarian curriculum materials:** SACRE has received a request to promote curriculum materials that support Rastafarianism from an Orthodox Christian perspective. The Rastafarian representative, having examined these materials felt that they do not truly reflect Rastafarianism.
- **Happy Diwali:** Hindu members wished everyone a happy and prosperous Diwali.

11. **Dates of Future SACRE Meetings:**

**Monday 2<sup>nd</sup> December**

Jewish representatives will bring a Hanukiah and some seasonal food.

**Thursday 6<sup>th</sup> March.**

**The Meeting closed at 9.20 pm**

**Signed:**

**(Chair)**

**(Date)**



# Harrow School Self Evaluation Framework: Religious Education

<b>School Name</b>	
<b>Date last updated</b>	

- Section 1 - School Context**
- Section 2 - Achievement**
- Section 3 - Quality of Teaching**
- Section 4 - Behaviour and Safety**
- Section 5 - Leadership and Management**
- Section 6 - Summary of SMSC**
- Section 7 - Overall Effectiveness**

## Section 1 - School Context

### 1. Vision, aims and aspirations of the school

Prompts:

- *Schools published aims/vision*
- *Aspirations for pupils learning and achievement*

### 2. Demographic profile of the school

Prompts:

- *Provide succinct statement on the following areas based on the schools own data and other published demographic data e.g. RAISE, ACORN etc.*
- *Social economic context is housing, employment, education*
- *Nature of the intake i.e. ethnic profile, family circumstances*
- *Any changes over the past 3 – 5 years*

### 8. Key RE priorities for 2011/12

Prompts:

- *Set out key priorities against:*
  - *achievement*
  - *teaching*
  - *behaviour and safety*
  - *Leadership and Management/capacity**(No more than two for each)*
- *Ensure that these priorities are directly linked to:*
  - outcomes of self evaluation*
  - to the priorities in your SDP*

## Section 2 – Achievement

### Inspectors will evaluate:

- How well pupils make progress relative to their starting points
- How well gaps are narrowing between the performance of different groups of pupils in the school and compared to all pupils nationally
- How well current pupils learn, the quality of their work in a range of subjects and the progress they have made since joining the school
- How well disabled pupils and those who have special educational needs have achieved since joining the school
- The extent to which pupils develop a range of skills well, including communication, reading and writing and mathematical skills and how well they apply these across the curriculum
- The standards attained by pupils by the time they leave the school, including their standards in reading, writing and mathematics

and in primary schools

- Pupils' attainment in reading by the end of Key Stage 1 and by the time they leave the school.

### Overall judgement

1  2  3  4

**Complete this section after you have completed all other sections below; use Ofsted's New Framework evaluation criteria to come to an overall judgement**

#### Prompts:

- Describe the strengths and explain why you have reached the overall judgement you have
- Identify the priorities for raising achievement even further

### Starting points

### Progress and Learning Progress

#### Trends over time

#### Learning

##### Prompts:

- From your knowledge and observations of learning across the school, provide an evaluation of:
  - progress made by pupils during lessons and through work scrutiny
  - pupils skills in reading, writing, communication (including ICT) and mathematics and how these are applied to deepen their learning across the curriculum
  - pupils learning skills e.g. perseverance, independence, application of prior learning etc.

### Attainment

- Provide an analysis of current attainment across the school by:
  - year groups
  - end of key stages
  - by groups
- Make clear judgements on standards against age related expectations for each of the above

#### Trends over time

**Evidence: e.g.**

- 

**Key Priorities** (be as specific as possible):

-

## Section 3 - Quality of Teaching

### Inspectors will evaluate:

- The extent to which teachers' expectations, reflected in their teaching, planning, including curriculum planning, are sufficiently high to extend the previous knowledge, skills and understanding of all pupils in a range of lessons and activities over time
- How well teaching enables pupils to develop skills in reading, writing, communication and mathematics
- The extent to which well-judged and effective teaching strategies successfully engage pupils in their learning
- The extent to which teachers secure high-quality learning by setting challenging tasks that are matched to pupils' specific learning needs
- How well pupils understand how to improve their learning as a result of frequent, detailed and accurate feedback from teachers following assessment of their learning
- The extent to which teachers' questioning and use of discussion promote learning
- The extent to which the pace and depth of learning are maximised as a result of teachers' monitoring of learning during lessons and any consequent actions in response to pupils' feedback
- The extent to which teachers enthuse, engage and motivate pupils to learn and foster their curiosity and enthusiasm for learning
- How well teachers use their expertise, including their subject knowledge, to develop pupils' knowledge, skills and understanding across a range of subjects and areas of learning
- The extent to which teachers enable pupils to develop the skills to learn for themselves, where appropriate, including setting appropriate homework to develop their understanding
- The quality of teaching and other support provided for pupils with a range of aptitudes and needs, including for those with special education need and/or disabilities, so that their learning improves.

Overall judgement

1  2  3  4

**Complete this section after you have completed all other sections below; use Ofsted's New Framework evaluation criteria to come to an overall judgement**

Prompts:

- Provide a clear judgement on the quality of teaching overall and an analysis of the profile of teaching across the school by:
  - year groups

Prompts:

- Provide an analysis of the impact of teaching on pupils learning and progress
- Include any significant outcomes data.
- In lessons
- Over time

Prompts:

- Provide an analysis of the profile of teaching over time i.e. improvements in percentage of good + teaching (conversion data: proportion of satisfactory to good and good to outstanding)
- Provide information on any contextual issues related to impact of NQTs or teacher turnover e.g. despite a turnover of staff during the last year, the quality of pupils learning and progress remains good.

Prompts:

- From your observations of teaching, evaluate the extent to which teaching secures high quality learning, challenge and pace.

**Prompts:**

- Provide a clear evaluation on how well teaching enables pupils to develop skills in reading, writing, communication and maths e.g. teachers use of ICT, emphasis on speaking, listening, opportunities for extending vocabulary across subjects, particularly for pupils with EAL

**Prompts:**

- From your observations of teaching, provide an analysis of how teaching engages, motivates and enthuses pupils to learn and make good progress.

**Prompts:**

- From your observations of teaching, provide a clear analysis of the quality of teaching for pupils with SEND and its impact on their progress.
- Make reference to the impact of provision mapping on the progress of pupils with AEN

**Prompts:**

- From your observations of teaching and from your scrutiny of pupils completed work, provide an evaluation on the quality of feedback to pupils and marking.

**Prompts:**

- Provide a clear overview of how teachers through their teaching and support for pupils encourage/enable pupils to develop independent learning skills.
- Evaluate how well teachers use assessment information to plan for the learning of pupils; working at, above or below age related expectations.

**Prompts:**

- Provide a judgement on the quality of teaching/support from support staff and how this contributes to pupils progress and attainment

**For each of the above provide any significant outcomes data**

**Evidence: e.g.**

- Data on monitoring and evaluation of Teaching and Learning
- Scrutiny of pupils completed work

**Key Priorities: e.g.**

- Secure greater consistency in planning for pupils with SEN

## Section 4 - Behaviour and Safety

### Inspectors will evaluate:

- Pupils' attitudes to learning and conduct in lessons and around the school
- Pupils' behaviour towards, and respect for, other young people and adults, including freedom from bullying and harassment which may include cyber-bullying and prejudice-based bullying related to special educational need, sexual orientation, sex, race, religion and belief, gender reassignment or disability
- How well teachers manage the behaviour and expectations of pupils to ensure that all pupils have an equal and fair chance to thrive and learn in an atmosphere of respect and dignity
- Pupils' ability to assess and manage risk appropriately and keep themselves safe
- Pupils' attendance and punctuality at school and in lessons
- How well the school ensures the systematic and consistent management of behaviour.

### Overall judgement

1  2  3  4

*Complete this section after you have completed all other sections below; use Ofsted's New Framework evaluation criteria to come to an overall judgement*

### For each of the above provide any significant outcome data

Evidence: e.g.

Key Priorities: e.g.

## Section 5 - Leadership and Management

Inspectors will evaluate the extent to which leaders and managers at all levels, including, where relevant, governors:

- Demonstrate an ambitious vision for the school and high expectations for what every pupil and teacher can achieve and set high standards for quality and performance
- Improve teaching and learning including the management of pupils' behaviour
- Provide a broad and balanced curriculum that meets the needs of all pupils, enables all pupils to achieve their full educational potential and make progress in their learning, and that promotes their good behaviour and safety and their spiritual, moral, social and cultural development
- Evaluate the school's strengths and weaknesses and use their findings to promote improvement
- Improve the school and develop its capacity for sustaining improvement by developing leadership capacity and high professional standards among all staff
- Engage with parents and carers in supporting pupils' achievement, behaviour and safety and their spiritual, moral, social and cultural development
- Ensure that all pupils are safe.

### Overall judgement

1  2  3  4

**Complete this section after you have completed all other sections below; use Ofsted's New Framework evaluation criteria to come to an overall judgement**

#### Prompts:

- Make a clear statement on the schools' vision and aspirations for RE and how the school's senior leaders and REleader communicate this to achieve success.

#### Prompts:

- Provide an evaluation of how leadership has had an impact on improved outcomes for pupils

#### Prompts:

- Assess how well the school monitors and evaluates:
  - pupils' achievement
  - quality of teaching
  - pupils' behaviour and safety
  - safeguarding at all levels

#### Prompts:

- Assess how effective the school has been in meeting its targets for the previous year's improvement plan and evaluate the progress made in relation to the key priorities for this year

#### Prompts:

- Provide an evaluation of the impact of key partnerships and parental engagement on pupils' academic achievement and their personal development

#### Prompts:

- Evaluate the impact of leaders at all levels in improving the quality of teaching (focus in particular on those areas where there has been demonstrable improvement in relation to impact on pupils' achievement)
- Assess the impact of CPD in developing leadership capacity across the school

#### Prompts:

- Evaluate the effectiveness of the curriculum in meeting the needs of all pupils (link the quality of provision to outcomes for key groups)
- Assess how well the curriculum promotes pupils' spiritual, moral, social and cultural development and community cohesion



## Section 6 - Summary of SMSC

The judgement on SMSC is not a stand alone judgement but subsumed within leadership and management. In coming to a view on the quality of SMSC across the school, give consideration to the following:

### *Prompts (Spiritual):*

*Consider the extent to which all pupils*

- *are given opportunities to explore values and beliefs, including religious beliefs, and the way in which they impact on peoples' lives*
- *are encouraged to reflect and learn from reflection*
- *accommodate difference and respect the integrity of individuals*
- *relate their learning to a wider frame of reference by being given space for their own thoughts, ideas and concerns*

### *Prompts (Moral):*

*Consider the extent to which all pupils*

- *are given opportunities across the curriculum to explore and develop moral concepts and values, for example personal rights and responsibilities, truth, justice, equality of opportunity, right and wrong*
- *use a clear moral code as a basis for the behaviour which is promoted consistently through all aspects of the school*
- *recognise and respect the codes and mores of the different cultures represented in the school and wider community*

### *Prompts (Social):*

*Consider the extent to which all pupils*

- *adjust to a range of social contexts by appropriate and sensitive behaviour*
- *work successfully, as a member of a team, including the sharing of views and opinions with others*
- *participate in activities relevant to the school and wider community*

### *Prompts (Cultural):*

*Consider the extent to which all pupils*

- *are given opportunities to participate in literature, drama, music, art and other cultural events and encouraged to reflect on their significance*
- *are culturally aware, for example through their exposure to the theatre, museums, concerts, gallery visits, resident artists, foreign exchanges*

## Section 7 - Overall Effectiveness

### Inspectors will evaluate:

- The quality of the education provided in the school.

### Overall judgement

1  2  3  4

This is a summative judgement based on a careful consideration of all the key judgements in the evaluation schedule. Also consider the school's capacity for sustained improvement and how well the school promotes all pupils' spiritual, moral, social and cultural development.

*In coming to a judgement on OE, take into account:*

- *the school's track record in bringing about further improvement, evidenced by the crossing of grade boundaries on the quality of provision and outcomes or consolidating previously good or outstanding performance*
- *the rigour and depth of self-evaluation at all levels*
- *the quality of leadership and management at all levels, in particular the impact of leadership on improving the quality of teaching and learning.*

### Significant changes and improvements since the last inspection

*Prompts:*

- *List the key issues from the last report, the action taken to address these and the impact on improvements in outcomes and the quality of provision*
- *List other improvements since the last inspection including improved attainment, provision, premises etc.*

Write your name here									
Surname	Other names								
Centre Number	Candidate Number								
<b>Edexcel GCSE</b>	<table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 12.5%; height: 20px;"> </td> <td style="width: 12.5%; height: 20px;"> </td> <td style="width: 12.5%; height: 20px;"> </td> <td style="width: 12.5%; height: 20px;"> </td> <td style="width: 12.5%; height: 20px;"> </td> <td style="width: 12.5%; height: 20px;"> </td> <td style="width: 12.5%; height: 20px;"> </td> <td style="width: 12.5%; height: 20px;"> </td> </tr> </table>								
<h1 style="margin: 0;">Religious Studies</h1> <h2 style="margin: 0;">Unit 1: Religion and life based on a study of Christianity and at least one other religion</h2>									
Monday 13 May 2013 – Morning <b>Time: 1 hour 30 minutes</b>	Paper Reference <b>5RS01/01</b>								
<b>You do not need any other materials.</b>	Total Marks								

### Instructions

- Use **black** ink or ball-point pen.
- **Fill in the boxes** at the top of this page with your name, centre number and candidate number.
- Answer **ONE** question from each of the **four** sections.
- Answer the questions in the spaces provided  
– *there may be more space than you need.*

### Information

- The total mark for this paper is 84.
- The marks for **each** question are shown in brackets  
– *use this as a guide as to how much time to spend on each question.*
- Questions labelled with an **asterisk** (\*) are ones where the quality of your written communication will be assessed  
– *you should take particular care on these questions with your spelling, punctuation and grammar, as well as the clarity of expression.*
- Questions in Section 1 are where your spelling, punctuation and grammar will be assessed. The total mark for spelling, punctuation and grammar will be 4.

### Advice

- Read each question carefully before you start to answer it.
- Keep an eye on the time.
- Check your answers if you have time at the end.

*Turn over* ►

**P41719A**

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PEARSON

**SECTION 1 – BELIEVING IN GOD**

**You must answer ONE question from this section.**

**YOU WILL BE ASSESSED ON YOUR SPELLING, PUNCTUATION AND GRAMMAR IN THIS SECTION.**

**EITHER**

- 1** (a) What is a **miracle**? (2)
- (b) Do you think unanswered prayers prove God does not exist?  
Give **two** reasons for your point of view. (4)
- \* (c) Explain how the causation argument may lead to belief in God. (8)
- (d) "Natural evil is proof that God did not create the world."  
In your answer you should refer to at least one religion.
- (i) Do you agree? Give reasons for your opinion. (3)
- (ii) Give reasons why some people may disagree with you. (3)

**(Total for spelling, punctuation and grammar = 4 marks)**  
**(Total for Question 1 = 24 marks)**

**OR**

- 2** (a) What is meant by **moral evil**? (2)
- (b) Do you think miracles have happened?  
Give **two** reasons for your point of view. (4)
- \* (c) Explain why scientific explanations of how the world began may lead some people not to believe in God. (8)
- (d) "The media helps people to believe in God."  
In your answer you should refer to at least one religion.
- (i) Do you agree? Give reasons for your opinion. (3)
- (ii) Give reasons why some people may disagree with you. (3)

**(Total for spelling, punctuation and grammar = 4 marks)**  
**(Total for Question 2 = 24 marks)**



**SECTION 2 – MATTERS OF LIFE AND DEATH**

**You must answer ONE question from this section.**

**EITHER**

- 3** (a) What is **abortion**? (2)
- (b) Do you think life after death is impossible?  
Give **two** reasons for your point of view. (4)
- \* (c) Explain why euthanasia is a controversial issue. (8)
- (d) "The media should not be allowed to criticise what religions say about matters of life and death."  
In your answer you should refer to at least one religion.
- (i) Do you agree? Give reasons for your opinion. (3)
- (ii) Give reasons why some people may disagree with you. (3)

**(Total for Question 3 = 20 marks)**

**OR**

- 4** (a) What is meant by **paranormal**? (2)
- (b) Do you think belief in life after death should affect the way Christians live their lives?  
Give **two** reasons for your point of view. (4)
- \* (c) Explain why some Christians accept abortion. (8)
- (d) "Euthanasia should never be allowed."  
In your answer you should refer to at least one religion.
- (i) Do you agree? Give reasons for your opinion. (3)
- (ii) Give reasons why some people may disagree with you. (3)

**(Total for Question 4 = 20 marks)**



**SECTION 3 – MARRIAGE AND THE FAMILY**

**You must answer ONE question from this section.**

**EITHER**

- 5** (a) What is **faithfulness**? (2)
- (b) Do you think all Christians should accept the use of contraception?  
Give **two** reasons for your point of view. (4)
- \* (c) Explain why family life is important for Christians. (8)
- (d) "Sex before marriage is always wrong."  
In your answer you should refer to at least one religion.
- (i) Do you agree? Give reasons for your opinion. (3)
- (ii) Give reasons why some people may disagree with you. (3)

**(Total for Question 5 = 20 marks)**

**OR**

- 6** (a) What is meant by a **nuclear family**? (2)
- (b) Do you think all religious people should accept homosexuality?  
Give **two** reasons for your point of view. (4)
- \* (c) Choose **one** religion *other than Christianity* and explain why some of its followers accept contraception. (8)
- (d) "Attitudes to divorce have not really changed."  
In your answer you should refer to at least one religion.
- (i) Do you agree? Give reasons for your opinion. (3)
- (ii) Give reasons why some people may disagree with you. (3)

**(Total for Question 6 = 20 marks)**



**SECTION 4 – RELIGION AND COMMUNITY COHESION**

**You must answer ONE question from this section.**

**EITHER**

- 7** (a) What is meant by **sexism**? (2)
- (b) Do you think multi-faith societies cause problems for religious families?  
Give **two** reasons for your point of view. (4)
- \* (c) Explain how religions work to promote community cohesion. (8)
- (d) "Racial harmony is possible in the UK."  
In your answer you should refer to at least one religion.
- (i) Do you agree? Give reasons for your opinion. (3)
- (ii) Give reasons why some people may disagree with you. (3)

**(Total for Question 7 = 20 marks)**

**OR**

- 8** (a) What is meant by **interfaith marriages**? (2)
- (b) Do you think religious people should try to convert other people to their religion?  
Give **two** reasons for your point of view. (4)
- \* (c) Choose **one** religion *other than Christianity*, and explain why some of its followers support equal rights for women in religion. (8)
- (d) "Religious people can achieve community cohesion."  
In your answer you should refer to at least one religion.
- (i) Do you agree? Give reasons for your opinion. (3)
- (ii) Give reasons why some people may disagree with you. (3)

**(Total for Question 8 = 20 marks)**



Write your name here

Surname

Other names

Centre Number

Candidate Number

**Edexcel GCSE**

# Religious Studies

**Unit 8: Religion and society based on a study of Christianity and at least one other religion**

Friday 17 May 2013 – Morning

**Time: 1 hour 30 minutes**

Paper Reference

**5RS08/01****You do not need any other materials.**

Total Marks

## Instructions

- Use **black** ink or ball-point pen.
- **Fill in the boxes** at the top of this page with your name, centre number and candidate number.
- Answer **ONE** question from each of the **four** sections.
- Answer the questions in the spaces provided  
– *there may be more space than you need.*

## Information

- The total mark for this paper is 84.
- The marks for **each** question are shown in brackets  
– *use this as a guide as to how much time to spend on each question.*
- Questions labelled with an **asterisk** (\*) are ones where the quality of your written communication will be assessed  
– *you should take particular care on these questions with your spelling, punctuation and grammar, as well as the clarity of expression.*
- Questions in Section 1 are where your spelling, punctuation and grammar will be assessed. The total mark for spelling, punctuation and grammar will be 4.

## Advice

- Read each question carefully before you start to answer it.
- Keep an eye on the time.
- Check your answers if you have time at the end.

Turn over ►

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**PEARSON**



## SECTION 1 – RELIGION: RIGHTS AND RESPONSIBILITIES

You must answer **ONE** question from this section.

**YOU WILL BE ASSESSED ON YOUR SPELLING, PUNCTUATION AND GRAMMAR IN THIS SECTION.**

**EITHER**

- 1** (a) What is the **Bible**? (2)
- (b) Do you think people should be forced to vote?  
Give **two** reasons for your point of view. (4)
- \*(c) Explain why some Christians agree with genetic engineering. (8)
- (d) "Christians should always follow the teaching of the Church."  
In your answer you should refer to Christianity.
- (i) Do you agree? Give reasons for your opinion. (3)
- (ii) Give reasons why some people may disagree with you. (3)

**(Total for spelling, punctuation and grammar = 4 marks)**  
**(Total for Question 1 = 24 marks)**

**OR**

- 2** (a) What is meant by **Situation Ethics**? (2)
- (b) Do you think a person's conscience comes from God?  
Give **two** reasons for your point of view. (4)
- \*(c) Explain why some Christians use only the Bible when making moral decisions. (8)
- (d) "Christians should support all human rights."  
In your answer you should refer to Christianity.
- (i) Do you agree? Give reasons for your opinion. (3)
- (ii) Give reasons why some people may disagree with you (3)

**(Total for spelling, punctuation and grammar = 4 marks)**  
**(Total for Question 2 = 24 marks)**



## SECTION 2 – RELIGION: ENVIRONMENTAL AND MEDICAL ISSUES

You must answer **ONE** question from this section.

**EITHER**

- 3** (a) What does **conservation** mean? (2)
- (b) Do you think transplant surgery is a good idea?  
Give **two** reasons for your point of view. (4)
- \*(c) Explain how humans cause pollution. (8)
- (d) "Infertility treatment should be available to everybody."  
In your answer you should refer to at least one religion.
- (i) Do you agree? Give reasons for your opinion. (3)
- (ii) Give reasons why some people may disagree with you. (3)

(Total for Question 3 = 20 marks)

**OR**

- 4** (a) What is the **environment**? (2)
- (b) Do you think humans are the stewards of the planet?  
Give **two** reasons for your point of view. (4)
- \*(c) Choose **one** religion *other than Christianity* and explain why some of its followers agree with infertility treatment. (8)
- (d) "People must use scarce natural resources for the world to improve."  
In your answer you should refer to at least one religion.
- (i) Do you agree? Give reasons for your opinion. (3)
- (ii) Give reasons why some people may disagree with you. (3)

(Total for Question 4 = 20 marks)



**SECTION 3 – RELIGION: PEACE AND CONFLICT**

**You must answer ONE question from this section.**

**EITHER**

- 5** (a) What is **world peace**? (2)
- (b) Do you think religious people do enough to stop bullying?  
Give **two** reasons for your point of view. (4)
- \* (c) Explain why some Christians will not fight in wars. (8)
- (d) "Some things are unforgivable."  
In your answer you should refer to at least one religion.
- (i) Do you agree? Give reasons for your opinion. (3)
- (ii) Give reasons why some people may disagree with you. (3)

---

**(Total for Question 5 = 20 marks)**

**OR**

- 6** (a) What is **forgiveness**? (2)
- (b) Do you think religion causes conflict in families?  
Give **two** reasons for your point of view. (4)
- \* (c) Explain how the United Nations works for world peace. (8)
- (d) "If everyone believed in the same religion there would be no war."  
In your answer you should refer to at least one religion.
- (i) Do you agree? Give reasons for your opinion. (3)
- (ii) Give reasons why some people may disagree with you. (3)

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**(Total for Question 6 = 20 marks)**



## SECTION 4 – RELIGION: CRIME AND PUNISHMENT

You must answer **ONE** question from this section.

### EITHER

- 7** (a) What does **capital punishment** mean? (2)
- (b) Do you think it is important to reform criminals?  
Give **two** reasons for your point of view. (4)
- \*(c) Explain why some Christians allow the drinking of alcohol. (8)
- (d) "The law should never be broken."  
In your answer you should refer to at least one religion.
- (i) Do you agree? Give reasons for your opinion. (3)
- (ii) Give reasons why some people may disagree with you. (3)

(Total for Question 7 = 20 marks)

### OR

- 8** (a) What does **reform** mean? (2)
- (b) Do you think drug use is a problem in society?  
Give **two** reasons for your point of view. (4)
- \*(c) Explain why society needs laws. (8)
- (d) "No religious person should support capital punishment."  
In your answer you should refer to at least one religion.
- (i) Do you agree? Give reasons for your opinion. (3)
- (ii) Give reasons why some people may disagree with you. (3)

(Total for Question 8 = 20 marks)





# **A Curriculum Framework for Religious Education in England**

The Religious Education Council of  
England and Wales

**October 2013**



## Member bodies of the RE Council October 2013

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Accord Coalition	Independent Schools Religious Studies Association
Al-Khoei Foundation	Institute of Jainology
All Faiths and None	Inter Faith Network for the United Kingdom
Association of Christian Teachers (ACT)	ISKCON Educational Services
Association of RE Inspectors, Advisers and Consultants (AREIAC)	Islamic Academy
Association of University Lecturers in Religion and Education (UK)	Jewish Teachers' Association
Barnabas in Schools (BRF)	Keswick Hall Trust
Bloxham Project	The Methodist Church
Board of Deputies of British Jews	Muslim Council of Britain
British Association for the Study of Religions (BASR)	National Association of Standing Advisory Councils on RE
British Humanist Association	National Association of Teachers of RE
The Buddhist Society	National Council of Hindu Temples (UK)
Cambridge Muslim College	NBRIA National Board of (Catholic) RE Inspectors and Advisers
Catholic Association of Teachers, Schools and Colleges	National Society (Church of England) for Promoting Religious Education
Catholic Education Service	National Spiritual Assembly of the Bahá'ís of the United Kingdom
Christian Education / RE Today	Network of Buddhist Organisations (UK)
Church of England Board of Education	Network of Sikh Organisations
Church in Wales Division for Education	The Oxford Foundation
Church of Jesus Christ of Latter-day Saints	Pagan Federation
Churches Together in England	REEP: The Religious Education and Environment Programme
Clear Vision Trust (Buddhist)	Religious Education Movement, Wales
Council of African and Afro-Caribbean Churches	St Luke's College Foundation
Culham St Gabriel's	Shap Working Party
Deanery of Great Britain and Ireland	Stapleford Centre
The Farmington Institute	Theology and Religious Studies UK (TRS UK)
FBFE: The National Council of Faiths and Beliefs in Further Education	3FF, Three Faiths Forum
Federation of RE Centres	Tony Blair Faith Foundation
Free Church Education Committee	United Sikhs
Hindu Council (UK)	Wales Association of SACREs (WASACRE)
Hindu Forum of Britain	World Congress of Faiths
Hockerill Educational Foundation	Zoroastrian Trust Funds of Europe

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# FOREWORD

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The place of RE on the basic curriculum has always been clear and local determination of its curriculum has been part of the statutory arrangements for RE over many years. I welcome *Religious education: a national curriculum framework* as a national benchmark document for use by all those responsible for the RE curriculum locally. I also welcome the wider Review of RE in England of which it is part.

The RE Review, an initiative of the Religious Education Council of England and Wales, takes account of wider educational aims, including the aims of the new national curriculum. In particular, it embodies respect for the law and the principles of freedom, responsibility and fairness. It demonstrates a commitment to raising expectations and standards of the RE received by all children and young people.

All children need to acquire core knowledge and understanding of the beliefs and practices of the religions and worldviews which not only shape their history and culture but which guide their own development. The modern world needs young people who are sufficiently confident in their own beliefs and values that they can respect the religious and cultural differences of others, and contribute to a cohesive and compassionate society.

RE's place on the curriculum will be strong if its role and importance are communicated effectively and widely understood. RE in England compares favourably with equivalent curricula in high performing jurisdictions around the world, but this reputation can only be maintained with a rigorous model of RE.

This RE curriculum framework and the RE Review of which it is part provides for such a model. It has the endorsement of a very wide range of professional organisations and bodies representing faiths and other worldviews. I hope the document will be useful to all those seeking to provide RE of the highest quality for young people in our schools.



**Michael Gove**

Secretary of State for Education

# INTRODUCTION

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Every child and young person who goes to school is entitled to an experience of religious education (RE) that is both academically challenging and personally inspiring. To that end, the RE Council of England and Wales (REC) undertook a review of the subject in England (referred to as 'the Review'). It has drawn as widely as possible on the expertise of the RE community to develop a benchmark curriculum that promotes high quality learning and teaching in all schools in the coming years, and to map out issues for further development. School structures are becoming increasingly diverse in England. It is important that within this diversity, schools' RE curricula give all young people the opportunity to gain an informed understanding of religious beliefs and worldviews.<sup>1</sup>

The REC began the Review early in 2012, as part of its wider strategic plan<sup>2</sup> for developing the subject. This decision was supported by the then Minister of State for Schools, Nick Gibb MP, who described the REC as 'well placed' to do so in a letter to John Keast, REC Chair, on the 25th January 2012. The REC is uniquely fitted for this task, with its wide membership, the range of views from both faith-based groups and education professionals and its commitment to an inclusive approach to RE.

The main catalyst for the Review was the extensive review of the national curriculum for schools in England, undertaken by the Department for Education (DfE) from January 2011 to July 2013. RE was not part of the DfE review as it is not one of the national curriculum subjects. The REC was clear that a review of RE in England was needed for reasons of equity with other subjects. Large changes to the curriculum have implications for all subjects<sup>3</sup>, including RE. From September 2014, teachers with responsibility for RE in schools in England will be expected to plan lessons, assess pupil progress, and have their performance held to account, as other teachers do. School leaders will expect them to use the same or similar criteria to those deployed in other subjects in the curriculum. For this reason alone, a new RE curriculum document is needed to support those teachers and schools, laid out in the same style as the documents for the national curriculum.

Beyond the need for parity, a wider set of challenges for RE has arisen in the past three years, mainly as the result of large-scale changes in education made by the Coalition government. These include the introduction of the English Baccalaureate, towards whose achievement GCSE Religious Studies cannot be counted, significant reforms of GCSE and A Level qualifications, the extension of the academies programme and introduction of free schools, all of which have implications for the way in which RE and its curriculum are decided and supported. Local authority cuts have also led to the reduction of local support for RE, and the number of new trainee teachers has been slashed. The total number of GCSE Religious Studies entries has started to decline after many years of growth.

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<sup>1</sup> The REC recognises that in schools with a religious character, there is likely to be an aspiration that RE (and other aspects of school life) will contribute to pupils' faith development.

<sup>2</sup> <http://religiouseducationcouncil.org.uk/about/strategic-plan>

<sup>3</sup> The RE curriculum is set locally, not nationally. Broadly speaking, it is set for community and voluntary controlled schools by local agreed syllabus conferences, advised by local SACREs, and by governing bodies in the case of academies, free schools and voluntary aided schools.

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The RE community has felt a sense of crisis despite government assurance. This assurance has been challenged by many stakeholders in RE and the threats to RE confirmed in a report of the RE All Party Parliamentary Group (APPG), *RE: The Truth Unmasked* in 2013. The adverse consequences of government policy on RE's place in schools were recognised subsequently by the Secretary of State for Education on 3rd July 2013. Addressing an event at Lambeth Palace, Michael Gove conceded that RE had been an 'unintended casualty' of recent curriculum reforms, and acknowledged that in thinking that RE's 'special status' was protected 'he had not done enough'. Furthermore, successive triennial Ofsted reports for RE have argued, and the APPG inquiry has confirmed, that there are significant and well-founded concerns about the uneven quality of learning and teaching in RE across the country. In this context, a review presented the RE community with an opportunity not only to reflect again on the nature and purpose of the subject and its distinctive contribution to the curriculum, and to find better ways of articulating these to a general audience, but also to seek ways of raising standards. At its best, RE is an inspirational subject for pupils, as the REC's Young Ambassadors project has revealed.<sup>4</sup>

No public money has been allocated to support this Review, even though RE is a subject required on the curriculum of all state funded schools in England. Instead, the Review has been made possible by generous donations from REC members, charitable trusts and other interested organisations. A full list of those donors is given at the end of this document.

The REC was determined to carry out the review in a collaborative and consultative manner. It began with a scoping report in early 2012, followed by a report from an expert panel, mirroring the DfE's National Curriculum Review, in December 2012. In 2013, task groups took forward the panel's recommendations, and consultations were held at some points with the whole REC membership and at others with a Steering Group that represented the diversity of the REC. The final text of the Review was agreed by the REC Board on 2 October 2013 and launched at Westminster on 23 October 2013.

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<sup>4</sup> <http://religiouseducationcouncil.org.uk/young-ambassadors>

The Review as a whole resulted in:

1. This document - a non-statutory national curriculum framework for RE (NCFRE) to complement the new national curriculum programmes of study (2013) resulting from the DfE's review of the school curriculum, in which RE was not included
2. Available in the full version of the report – see below - an analysis of the wider context in which RE finds itself, including the opportunities and challenges that face the implementation of the new curriculum framework.

The NCFRE sets out:

- the purpose and aims of RE
- the contribution of RE to the school curriculum
- the breadth of study for RE
- the place of RE in the early years
- the knowledge, understanding and skills of RE for key stages 1 – 3
- RE in key stage 4 and 16-19
- an appendix on assessment.

Both 1 and 2 above are available together, and 1 is available as a stand-alone document, both in hard copy and on the REC website [www.religiouseducationcouncil.org.uk](http://www.religiouseducationcouncil.org.uk)

# RELIGIOUS EDUCATION: A NATIONAL CURRICULUM FRAMEWORK

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## Introduction

The national curriculum states the legal requirement that:

*Every state-funded school must offer a curriculum which is balanced and broadly based, and which:*

- *promotes the spiritual, moral, cultural, mental and physical development of pupils, and*
  - *prepares pupils at the school for the opportunities, responsibilities and experiences of later life*
- and*

*All state schools... must teach religious education... All schools must publish their curriculum by subject and academic year online.*

(‘The national curriculum in England: Framework document’, September 2013, p.4).

This national curriculum framework for RE (NCFRE) in England has been developed by the RE Council of England and Wales, through a review of RE parallel to the Department for Education’s National Curriculum Review, published in September 2013. The key audience is the range of bodies which have responsibility for making RE syllabuses in England. This includes local authority SACREs (which have responsibility for the RE curriculum through an agreed syllabus for local authority schools), academies, free schools, faith and belief communities which run schools and governing bodies in some individual schools. The REC also commends this framework as a contribution to teachers’ thinking, and to public understanding of RE’s role and place in schools today.

The NCFRE does not claim to be an exhaustive or final description of the place, value and scope of RE in 2013, and it is not an official document. However, the breadth of the RE Council’s membership (over 60 national bodies listed inside the front cover), representing professional religious educators and national organisations of religion and belief, gives this document wide currency. The extensive consultation about draft versions of this framework means the document provides a widely supported platform for RE which can encourage a coherent range of RE syllabuses.

The NCFRE follows the structure of the DfE's National Curriculum Review, so that RE has documentation that parallels the subjects of the national curriculum. RE is described in terms of purpose, aims and programmes of study for each age group. It also gives clear guidance on RE in the early years and RE for students aged 14-19. As RE is a core subject of the curriculum the Review has largely followed the ways in which English, Mathematics and Science are described in the national curriculum, including examples and notes for key stages 1-3.

In describing progression in RE, the NCFRE illustrates how pupils will develop increasing understanding of wide areas of RE subject knowledge, and also how pupils can develop religious literacy, including the skills of:

- investigating religions and worldviews through varied experiences, approaches and disciplines;
- reflecting on and expressing their own ideas and the ideas of others with increasing creativity and clarity;
- becoming increasingly able to respond to religions and worldviews in an informed, rational and insightful way.

# Religious education

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## Purpose of study

Religious education contributes dynamically to children and young people's education in schools by provoking challenging questions about meaning and purpose in life, beliefs about God, ultimate reality, issues of right and wrong and what it means to be human. In RE they learn about and from religions and worldviews<sup>7</sup> in local, national and global contexts, to discover, explore and consider different answers to these questions. They learn to weigh up the value of wisdom from different sources, to develop and express their insights in response, and to agree or disagree respectfully. Teaching therefore should equip pupils with systematic knowledge and understanding of a range of religions and worldviews, enabling them to develop their ideas, values and identities. It should develop in pupils an aptitude for dialogue so that they can participate positively in our society with its diverse religions and worldviews. Pupils should gain and deploy the skills needed to understand, interpret and evaluate texts, sources of wisdom and authority and other evidence. They learn to articulate clearly and coherently their personal beliefs, ideas, values and experiences while respecting the right of others to differ.

## Aims

The curriculum for RE aims to ensure that all pupils:

### A. Know about and understand a range of religions and worldviews, so that they can:

- describe, explain and analyse beliefs and practices, recognising the diversity which exists within and between communities and amongst individuals;
- identify, investigate and respond to questions posed, and responses offered by some of the sources of wisdom<sup>8</sup> found in religions and worldviews;
- appreciate and appraise the nature, significance and impact of different ways of life and ways of expressing meaning.

### B. Express ideas and insights about the nature, significance and impact of religions and worldviews, so that they can:

- explain reasonably their ideas about how beliefs, practices and forms of expression influence individuals and communities;
- express with increasing discernment their personal reflections and critical responses to questions and teachings about identity, diversity, meaning and value, including ethical issues;
- appreciate and appraise varied dimensions of religion or a worldview<sup>9</sup>.

---

<sup>7</sup>The phrase 'religions and worldviews' is used in this document to refer to Christianity, other principal religions represented in Britain, smaller religious communities and non-religious worldviews such as Humanism. The phrase is meant to be inclusive, and its precise meaning depends on the context in which it occurs, eg in terms of belief, practice or identity.

<sup>8</sup>The sources of wisdom found in religions and worldviews will include the key texts, the teachings of key leaders, and key thinkers from different traditions and communities. Examples include the Bible, the Torah and the Bhagavad Gita; the Buddha, Jesus Christ, the Prophet Muhammad, Guru Nanak and humanist philosophers. Other sources of wisdom might come from texts, thinkers, leaders and scientists in the contemporary world as well as from experience and informed personal reflection and conscience.

<sup>9</sup>The RE programme of study usually refers to 'religions and worldviews' to describe the field of enquiry. Here, however, the aim is to consider religion and belief itself as a phenomenon which has both positive and negative features, and is open to many interpretations: in this aspect of the aims, pupils are to engage with the concept of religion and non-religious belief, not merely with individual examples, and similar critiques should apply to both.

**C. Gain and deploy the skills needed to engage seriously with religions and worldviews, so that they can:**

- find out about and investigate key concepts and questions of belonging, meaning, purpose and truth, responding creatively;
- enquire into what enables different individuals and communities to live together respectfully for the wellbeing of all;
- articulate beliefs, values and commitments clearly in order to explain why they may be important in their own and other people's lives.

## **RE in the school curriculum**

RE is a statutory subject of the school curriculum of maintained schools. Academies and free schools are contractually required through the terms of their funding to make provision for the teaching of RE to all pupils on the school roll. Alongside the subject's contribution to pupils' mental, cognitive and linguistic development, RE offers distinctive opportunities to promote pupils' spiritual, moral, social and cultural development. RE lessons should offer a structured and safe space during curriculum time for reflection, discussion, dialogue and debate. Lessons should also allow for timely and sensitive responses to be made to unforeseen events of a religious, moral or philosophical nature, whether local, national or global.

## **The breadth of RE**

The law requires that local authority RE agreed syllabuses and RE syllabuses used in academies that are not designated with a religious character 'must reflect the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religions represented in Great Britain'. This means that from the ages of 5 to 19 pupils in schools<sup>10</sup> learn about diverse religions and worldviews including Christianity and the other principal religions. Some schools with a religious character will prioritise learning about and from one religion, but all types of school need to recognise the diversity of the UK and the importance of learning about its religions and worldviews, including those with a significant local presence.

## **Attainment target\***

By the end of each key stage, students are expected to know, apply and understand the matters, skills and processes specified in the relevant programme of study.

*\* Note: the wording of the attainment target for RE follows the same form of words found in the programmes of study of the national curriculum subjects*

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<sup>10</sup>Except those withdrawn by their parents (or by themselves if aged over 18).



# Subject content

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## RE in the Early Years Foundation Stage

Pupils should encounter religions and worldviews through special people, books, times, places and objects and by visiting places of worship. They should listen to and talk about stories. Pupils can be introduced to subject specific words and use all their senses to explore beliefs, practices and forms of expression. They ask questions and reflect on their own feelings and experiences. They use their imagination and curiosity to develop their appreciation of and wonder at the world in which they live. Religious education is a legal requirement for all pupils on the school roll, including all those in the reception year.

In line with the DfE's 2013 EYFS Profile RE should, through planned, purposeful play and through a mix of adult-led and child-initiated activity, provide these opportunities for pupils.

### Communication and language:

- children listen with enjoyment to stories, songs and poems from different sources and traditions and respond with relevant comments, questions or actions;
- use talk to organise, sequence and clarify thinking, ideas, feelings and events;
- answer 'who', 'how' and 'why' questions about their experiences in response to stories, experiences or events from different sources;
- talk about how they and others show feelings;
- develop their own narratives in relation to stories they hear from different traditions.

### Personal, social and emotional development:

- children understand that they can expect others to treat their needs, views, cultures and beliefs with respect;
- work as part of a group, taking turns and sharing fairly, understanding that groups of people, including adults and children, need agreed values and codes of behaviour to work together harmoniously;
- talk about their own and others' behaviour and its consequences, and know that some behaviour is unacceptable;
- think and talk about issues of right and wrong and why these questions matter;
- respond to significant experiences showing a range of feelings when appropriate;
- have a developing awareness of their own needs, views and feelings and are sensitive to those of others;
- have a developing respect for their own cultures and beliefs, and those of other people;
- show sensitivity to others' needs and feelings, and form positive relationships.

### **Understanding the world**

- children talk about similarities and differences between themselves and others, among families, communities and traditions;
- begin to know about their own cultures and beliefs and those of other people;
- explore, observe and find out about places and objects that matter in different cultures and beliefs.

### **Expressive arts and design**

- children use their imagination in art, music, dance, imaginative play, and role-play and stories to represent their own ideas, thoughts and feelings;
- respond in a variety of ways to what they see, hear, smell, touch and taste.

### **Literacy**

- children are given access to a wide range of books, poems and other written materials to ignite their interest.

### **Mathematics**

- children recognise, create and describe some patterns, sorting and ordering objects simply.

**These learning intentions for RE are developed from relevant areas of the Early Years Foundation Stage Profile (DfE 2013). RE syllabus makers will want to provide detailed examples.**

## Key stage 1

Pupils should develop their knowledge and understanding of religions and worldviews<sup>11</sup>, recognising their local, national and global contexts. They should use basic subject specific vocabulary. They should raise questions and begin to express their own views in response to the material they learn about and in response to questions about their ideas.

More specifically pupils should be taught to:

Requirements	Examples and notes
<p>Note: as this is not a statutory document, these are not legal requirements as in the national curriculum.</p> <p>A1. Recall and name different beliefs and practices, including festivals, worship, rituals and ways of life, in order to find out about the meanings behind them.</p>	<p>Note: the examples from religions and worldviews given below do not constitute a syllabus but illustrate what is meant in the first column</p> <ul style="list-style-type: none"> <li>• Pupils enact stories and celebrations from Easter, Divali or Id ul Fitr, finding out about what the stories told at the festivals mean, e.g. through welcoming visitors to talk about their festivals</li> <li>• Pupils experience thanking and being thanked, praising and being praised, and notice some ways Christians or Jewish people believe they can thank and praise God</li> <li>• Linking to English and computing, pupils recount a visit to a local church using digital photographs and find out about the meanings of symbols for God that they saw there.</li> </ul>
<p>A2. Retell and suggest meanings to some religious and moral stories, exploring and discussing sacred writings and sources of wisdom and recognising the traditions from which they come.</p>	<ul style="list-style-type: none"> <li>• Pupils choose their favourite 'wise sayings' from different sources or key leaders and talk about what makes these sayings wise, and what difference it would make if people followed them</li> <li>• Pupils retell (for example through drama) two different stories about Jesus considering what they mean. They compare the stories and think about what Christians today could learn from the stories</li> <li>• Linking to English, pupils respond to stories from Hindu, Muslim or Jewish sources by identifying the values which different characters in the stories showed, and recognising the religions from which the stories come</li> <li>• Pupils ask and answer 'who', 'where', 'how' and 'why' questions about religious stories and stories from non-religious worldviews.</li> </ul>
<p>A3. Recognise some different symbols and actions which express a community's way of life, appreciating some similarities between communities.</p>	<ul style="list-style-type: none"> <li>• Pupils choose to find out about the symbols of two different religious traditions, looking for similarities between the ways they use common symbols such as light, water, trees or rock</li> <li>• Pupils discover how and why Muslims wash, bow and pray in a daily pattern, noticing similarities to another religion or worldview</li> <li>• Pupils select examples of religious artefacts from Christianity or Judaism that interest them, raising lists of questions about them and finding out what they mean and how they are used in festivals and worship</li> <li>• Pupils hear three moral stories, for example from Christians, Hindus and humanists, and think about whether they are saying the same things about how people should behave.</li> </ul>

<sup>11</sup>Breadth: in line with the law and the statement about breadth of learning on p15, good practice should enable pupils to study Christianity and at least one other example of a religion or worldview through key stage 1 in a coherent way.

## Requirements

Note: as this is not a statutory document, these are not legal requirements as in the national curriculum.

B1. Ask and respond to questions about what individuals and communities do, and why, so that pupils can identify what difference belonging to a community might make.

B2. Observe and recount different ways of expressing identity and belonging, responding sensitively for themselves.

B3. Notice and respond sensitively to some similarities between different religions and worldviews.

## Examples and notes

Note: the examples from religions and worldviews given below do not constitute a syllabus but illustrate what is meant in the first column

- Pupils find out about what people with different religions and worldviews do to celebrate the fruitfulness of the earth (e.g. in Harvest festivals, and in generosity to those in need), responding to questions about being generous
- Pupils discuss reasons why some people go to mosques, synagogues or churches often, but other people never go to holy buildings, and why some people pray every day, but others not at all
- Linking to PSHE, pupils make lists of the different groups to which they belong and consider the ways these contribute to human happiness.

- Pupils learn about the daily life of a Muslim or Jewish child (eg from a teacher's use of persona dolls), and make an illustrated list of signs of belonging including using special food, clothing, prayer, scripture, family life, worship and festivities. Pupils make a list of the ways they show how they belong as well
- Pupils express creatively (e.g. in art, poetry or drama) their own ideas about the questions: Who am I? Where do I belong?
- Pupils watch a short film about the Hindu creation story and talk about different stages of the cycle of life.

- Pupils use a set of photos or a list of religious items they have encountered in key stage 1 RE to sort and order, saying which items are connected to a particular religion and which are connected to more than one religion
- Linking to English, pupils use key words (e.g. holy, sacred, scripture, festival, symbol, humanist) to present ideas or write about two different religions or worldviews about which they have learned.

## Requirements

Note: as this is not a statutory document, these are not legal requirements as in the national curriculum.

## Examples and notes

Note: the examples from religions and worldviews given below do not constitute a syllabus but illustrate what is meant in the first column

<p>C1. Explore questions about belonging, meaning and truth so that they can express their own ideas and opinions in response using words, music, art or poetry.</p>	<ul style="list-style-type: none"> <li>• Pupils work in groups to use art, music and poetry to respond to ideas about God from different religions and worldviews, expressing ideas of their own and commenting on some ideas of others</li> <li>• Pupils ask and answer a range of 'how' and 'why' questions about how people practise their religion</li> <li>• Linking to 'Philosophy for Children', pupils think about and respond to 'big questions' in a classroom enquiry using a story of Adam and Eve or a video clip of children asking questions about God as a stimulus.</li> </ul>
<p>C2. Find out about and respond with ideas to examples of co-operation between people who are different.</p>	<ul style="list-style-type: none"> <li>• Pupils discuss stories of co-operation from different traditions and sources and make a 'Recipe for living together happily' or a 'Class charter for more kindness and less fighting'</li> <li>• Linking to English and PSHE pupils could play some collaborative games, and talk about how the games put the teaching of the 'Golden Rule' into action</li> <li>• Pupils notice and talk about the fact that people come from different religions, responding to the questions- 'How can we tell? How can we live together when we are all so different?'</li> </ul>
<p>C3. Find out about questions of right and wrong and begin to express their ideas and opinions in response.</p>	<ul style="list-style-type: none"> <li>• Pupils respond to a quiet reflection or a guided visualisation by choosing one value they think the world needs more of today from a list of values, and by illustrating their choice in different media</li> <li>• Linking to English, pupils could ask questions about goodness, and write sentences that say what happens when people are kind, thankful, fair or generous, and what happens when people are unkind, ungrateful, unfair or mean</li> <li>• Pupils look at how different people have expressed their ideas about God, and think and talk about their own ideas about God.</li> </ul>

## Key stage 2

Pupils should extend their knowledge and understanding of religions and worldviews<sup>12</sup>, recognising their local, national and global contexts. They should be introduced to an extended range of sources and subject specific vocabulary. They should be encouraged to be curious and to ask increasingly challenging questions about religion, belief, values and human life. Pupils should learn to express their own ideas in response to the material they engage with, identifying relevant information, selecting examples and giving reasons to support their ideas and views.

**More specifically pupils should be taught to:**

Requirements	Examples and notes
<p>Note: as this is not a statutory document, these are not legal requirements as in the national curriculum.</p> <p>A1. Describe and make connections between different features of the religions and worldviews they study, discovering more about celebrations, worship, pilgrimages and the rituals which mark important points in life, in order to reflect on their significance.</p>	<p>Note: the examples from religions and worldviews given below do not constitute a syllabus but illustrate what is meant in the first column</p> <ul style="list-style-type: none"> <li>• Pupils make some connections between Hajj for Muslims and pilgrimage to Lourdes, Iona or 'the Holy Land' for Christians, describing the motives people have for making spiritual journeys</li> <li>• Pupils describe spiritual ways of celebrating different festivals, and reflect on the reasons why some people value such celebrations very highly, but others not at all</li> <li>• Pupils compare how Christians, Muslims, Hindus or humanists celebrate a marriage and express and argue for ideas of their own about partnership, in discussions or in writing.</li> </ul>
<p>A2. Describe and understand links between stories and other aspects of the communities they are investigating, responding thoughtfully to a range of sources of wisdom and to beliefs and teachings that arise from them in different communities.</p>	<ul style="list-style-type: none"> <li>• Linking to English, pupils consider how some texts from the Torah (e.g. the Shema), the Bible (e.g. 1 Corinthians 13) and the Qur'an (e.g. The 1st Surah, the Opening) are seen as sources of wisdom in different traditions. They respond to the ideas found in the texts with ideas of their own</li> <li>• Pupils investigate aspects of community life such as weekly worship, charitable giving or beliefs about prayer, showing their understanding and expressing ideas of their own</li> <li>• Pupils compare the texts in the Christian gospels that tell the stories of shepherds and wise men at Jesus' birth, exploring how they are remembered and celebrated in a range of Christmas festivities.</li> </ul>
<p>A3. Explore and describe a range of beliefs, symbols and actions so that they can understand different ways of life and ways of expressing meaning.</p>	<ul style="list-style-type: none"> <li>• Pupils pursue an enquiry into beliefs about worship, relating the meanings of symbols and actions used in worship such as bowing down, making music together, sharing food or speaking to God (e.g. in prayer) to events and teachings from a religion they study</li> <li>• Pupils consider how the meanings of a parable of Jesus are expressed in poetry, video, stained glass and drama.</li> <li>• Pupils describe the impact of Hindu teaching about harmlessness (ahimsa) on questions about what people eat and how people treat animals. They express their own ideas.</li> </ul>

<sup>12</sup>Breadth: in line with the law and the statement about breadth of learning on p15 above, good practice should enable pupils to study Christianity and at least two other examples of a religion or worldview through key stage 2 in a coherent and progressive way.



## Requirements

Note: as this is not a statutory document, these are not legal requirements as in the national curriculum.

## Examples and notes

Note: the examples from religions and worldviews given below do not constitute a syllabus but illustrate what is meant in the first column

B1. Observe and understand varied examples of religions and worldviews so that they can explain, with reasons, their meanings and significance to individuals and communities.

- Linking to History and Design Technology pupils consider how the architecture of churches, mosques, mandirs or gurdwaras expresses a community's way of life, values and beliefs
- Pupils develop their understanding of beliefs about life after death in two religions and humanism through seeking answers to their own questions and articulating reasons for their own ideas and responses
- Pupils use their detailed understanding of religious practice such as the Five Pillars of Islam and worship of a deity in a Hindu family and a mandir to describe the significance of being part of a religion.

B2. Understand the challenges of commitment to a community of faith or belief, suggesting why belonging to a community may be valuable, both in the diverse communities being studied and in their own lives.

- Pupils explore the lives of key leaders from Buddhist and Christian contemporary life, describing the challenges they have faced and the commitments by which they have lived
- Pupils find out about how celebrating Diwali brings the Hindu or Sikh community together, and expresses commitment to values of interdependence and generosity
- Linking to the expressive arts, pupils develop their own imaginative and creative ways of expressing some of their own commitments such as working hard at sport or music, caring for animals and the environment, loving their family or serving God.

B3. Observe and consider different dimensions of religion, so that they can explore and show understanding of similarities and differences within and between different religions and worldviews.

- Pupils use their thinking about stories of Moses and Jesus to explore how Jews and Christians today celebrate key events from their history (e.g. in Passover and Lent)
- Pupils list and describe similarities and differences in the ways different traditions express what 'belonging' means to them
- Linking to English, pupils find out about different forms of prayer and meditation in different religions and worldviews, and write some prayers or meditations suited to particular occasions and traditions. This is one point, among many, where RE can provide key opportunities for pupils' spiritual development.

**Note:** different dimensions of religion or worldview include, for example, narratives, beliefs, ethics, and social life

## Requirements

Note: as this is not a statutory document, these are not legal requirements as in the national curriculum.

## Examples and notes

Note: the examples from religions and worldviews given below do not constitute a syllabus but illustrate what is meant in the first column

<p>C1. Discuss and present thoughtfully their own and others' views on challenging questions about belonging, meaning, purpose and truth, applying ideas of their own in different forms including (e.g.) reasoning, music, art and poetry.</p>	<ul style="list-style-type: none"> <li>• Pupils discuss different perspectives on questions about the beginnings of life on Earth, so that they can describe different ways science and religions treat questions of origins</li> <li>• Linking with the expressive arts curriculum, pupils create works of art or music which express their understanding of what it means to belong to a religion or worldview</li> <li>• Pupils discuss and debate reasons why different people have different ideas about the divine e.g. whether God is real and what God is like.</li> </ul> <p><b>Note:</b> pupils are not required to express personal beliefs in any coercive way in RE; good RE encourages an open hearted and broad minded approach to different beliefs.</p>
<p>C2. Consider and apply ideas about ways in which diverse communities can live together for the well-being of all, responding thoughtfully to ideas about community, values and respect.</p>	<ul style="list-style-type: none"> <li>• Pupils discover and explore what Jewish people, humanists and Christians teach about how people can live together for the well-being of all</li> <li>• Pupils discuss and apply ideas from different religious codes for living (e.g. Commandments, Precepts or Rules), to compile a charter of their own moral values, applying their ideas to issues of respect for all</li> <li>• Linking to Mathematics and Geography, pupils use local and national census statistics to develop accurate understanding of the religious plurality of their locality and of Britain today.</li> </ul> <p><b>Note:</b> This work offers valuable opportunities for engagement with religions with a significant local presence: pupils may learn about the contributions of, for example, Jains, Zoroastrians or members of the Bahá'í faith to inter faith work. These communities can also be studied elsewhere in the RE curriculum.</p>
<p>C3. Discuss and apply their own and others' ideas about ethical questions, including ideas about what is right and wrong and what is just and fair, and express their own ideas clearly in response.</p>	<ul style="list-style-type: none"> <li>• Pupils apply their own ideas about justice and fairness to the work of three development charities such as Christian Aid, Islamic Relief and Oxfam</li> <li>• Pupils write persuasively about the reasons why people who have a particular religious background or non-religious worldview try to help people who are vulnerable (eg victims of natural disasters or prejudice, people who live with disabilities or people affected by war)</li> <li>• Linking to Citizenship Education, pupils consider the Ten Commandments (Jewish) and the Five Precepts (Buddhist), expressing their ideas about right and wrong in the light of their learning.</li> </ul> <p><b>Note:</b> this is one point, among many, where RE can provide key opportunities for pupils' moral development.</p>



## Key stage 3

Students should extend and deepen their knowledge and understanding of a range of religions and worldviews<sup>13</sup>, recognising their local, national and global context. Building on their prior learning, they learn to appreciate religions and worldviews in systematic ways. They should draw on a wide range of subject specific language confidently and flexibly, learning to use the concepts of religious study to describe the nature of religion. They should understand how beliefs influence the values and lives of individuals and groups, and how religions and worldviews have an impact on wider current affairs. They should be able to appraise the practices and beliefs they study with increasing discernment based on analysis, interpretation and evaluation, developing their capacity to articulate well-reasoned positions.

**More specifically students should be taught to:**

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<sup>13</sup>**Breadth:** in line with the law and the statement about breadth of learning on p15 above, good practice should enable pupils to study Christianity and at least two other examples of a religion or worldview through key stage 3 in a coherent and progressive way.

## Requirements

Note: as this is not a statutory document, these are not legal requirements as in the national curriculum.

## Examples and notes

Note: the examples from religions and worldviews given below do not constitute a syllabus but illustrate what is meant in the first column

<p>A1. Explain and interpret ways that the history and culture of religions and worldviews influence individuals and communities, including a wide range of beliefs and practices, in order to appraise reasons why some people support and others question these influences.</p>	<ul style="list-style-type: none"> <li>• Linking to History, students plan and report on an investigation into the impact of two key leaders, thinkers or founders of religions or worldviews on their communities or on individuals today</li> <li>• Students examine how spiritual experiences (such as sensing the presence of God, or the experience of answered prayer) have an impact on some members of different communities. They develop reasoned arguments to support their ideas about these kinds of claims or events</li> <li>• Linking to Geography, students investigate the demographics of Christianity, Judaism or Sikhism or 'No Religious belief' in their local area and wider region.</li> </ul> <p><b>Note:</b> this is an aspect of RE that provides many opportunities for students' social and cultural development.</p>
<p>A2. Explain and interpret a range of beliefs, teachings and sources of wisdom and authority including experience in order to understand religions and worldviews as coherent systems or ways of seeing the world.</p>	<ul style="list-style-type: none"> <li>• Students develop their moral reasoning skills by studying moral ideas from Humanism about good ways to live. They compare these ideas with Christian sources of authority and wisdom, responding systematically</li> <li>• Students select and interpret texts from the Qur'an and Hadith to explain and exemplify their understanding of Muslim beliefs and ways of seeing the world</li> <li>• Students consider how sacred writings such as the Torah or the Bhagavad Gita, or other sources of wisdom, provide ethical guidance and spiritual nurture to members of different communities</li> <li>• Students consider why so many sources of wisdom and authority in religions and worldviews are men, and so few are women.</li> <li>• They appraise some sources of female wisdom, from within or beyond religions and worldviews</li> <li>• Students consider the importance of experience as a source of wisdom and authority including religious experience and everyday human experience.</li> </ul> <p><b>Note:</b> The focus on interpretation of religions and worldviews requires learners to be active in engaging with texts and issues and responding with reasoned ideas of their own.</p>
<p>A3. Explain how and why individuals and communities express the meanings of their beliefs and values in many different forms and ways of living, enquiring into the variety, differences and relationships that exist within and between them.</p>	<ul style="list-style-type: none"> <li>• Students investigate the life, teaching and example of Jesus, responding to Christian theology and other views of his influence with their own interpretations and insights</li> <li>• Students plan an investigation into examples of daily practice of Buddhists, Christians, Hindus, Jewish people, Muslims and / or Sikhs in Britain, examining in particular some similarities and differences in spiritual practice, ethics, beliefs and community life</li> <li>• Students explore different ways of expressing beliefs and values in architecture, music, media and the arts, building their understanding of diversity within the religions and worldviews they study.</li> </ul> <p><b>Note:</b> The focus in this aim on expression and communication connects the ways people from different religious or non-religious backgrounds express their ideas to the ways learners themselves express their own ideas. Both are equally important in good RE learning.</p>

## Requirements

Note: as this is not a statutory document, these are not legal requirements as in the national curriculum.

## Examples and notes

Note: the examples from religions and worldviews given below do not constitute a syllabus but illustrate what is meant in the first column

<p>B1. Explain the religions and worldviews which they encounter clearly, reasonably and coherently; evaluate them, drawing on a range of introductory level approaches recognised in the study of religion or theology.</p>	<ul style="list-style-type: none"> <li>• Students plan, write and deliver an illustrated talk about different views of life after death, from, for example, a humanist, a Buddhist and a Christian, using arguments from philosophy of religion and human experience to evaluate varied ideas thoughtfully</li> <li>• Students use ideas from the sociology of religion, the psychology of religion or the philosophy of religion to explain the appeal of a non-religious or a Buddhist, Islamic or Christian identity to millions of people in Britain and / or the wider world today</li> <li>• Students experience dialogue between members of different religions and those who hold a non-religious worldview. They consider theological questions about truth that arise, giving reasons for the ideas they hold.</li> </ul> <p><b>Note:</b> in working to meet this aim, students may encounter religions and worldviews with a significant local presence, even if their national numbers are small. Examples might include members of the Bahá'í faith, Jains, Zoroastrians, Latter Day Saints or Jehovah's Witnesses.</p>
<p>B2. Observe and interpret a wide range of ways in which commitment and identity are expressed. They develop insightful analysis and evaluation of controversies about commitment to religions and worldviews, accounting for the impact of diversity within and between communities.</p>	<ul style="list-style-type: none"> <li>• Students investigate and evaluate in an essay the influence of some contemporary 'great lives' on religious communities and the wider world, weighing up ways in which the commitment of key leaders can inspire whole communities. They also consider questions about possible dangers of commitment</li> <li>• Students use an ethnographic approach to interview believers representing diversity within a tradition about what makes religious living challenging in Britain today e.g. from Sunni and Shi'a Islam, Protestant and Catholic Christianity or Orthodox and Reform Judaism.</li> <li>• Students select a religious controversy in current affairs to investigate (examples: What rights can migrant religious community members expect in the UK with regard to their religious practice? Why do some people convert from one religion to another? Why might some people from different religious groups or worldviews think that protecting the environment is not a major priority?)</li> </ul> <p>Students present arguments from both sides of the controversy to show their ability to analyse issues from different perspectives.</p> <p><b>Note:</b> Engagement with controversial issues is at the heart of good RE and one aim of the subject is to enable respectful disagreement.</p>
<p>B3. Consider and evaluate the question: what is religion? Analyse the nature of religion using the main disciplines by which religion is studied.</p>	<ul style="list-style-type: none"> <li>• Students consider the questions: What is religion? What is a worldview? They develop skills to interpret claims made by different religions and worldviews about the nature of reality and the value of religion</li> <li>• Students use methods of study from history, theology and philosophy to assemble a coherent case for their answer to the question: In the twenty first century world, is religion a force for good, or not?</li> <li>• Students examine questions about whether religion and spirituality are similar or different, about how different religions and worldviews relate to each other and about collaboration and conflict between individuals and communities, including inter faith.</li> <li>• Students consider questions about whether different religions are compatible or incompatible, in for example their ideas about God or the ultimate reality or deciding how to live a good life.</li> </ul> <p><b>Note:</b> it is in meeting this aim of RE that students build an understanding of religion itself as a phenomenon, rather than merely studying religions and worldviews one by one.</p>

## Requirements

Note: as this is not a statutory document, these are not legal requirements as in the national curriculum.

## Examples and notes

Note: the examples from religions and worldviews given below do not constitute a syllabus but illustrate what is meant in the first column

<p>C1. Explore some of the ultimate questions that are raised by human life, making well-informed and reasoned personal responses and expressing insights that draw on a wide range of examples including the arts, media and philosophy.</p>	<ul style="list-style-type: none"> <li>• Linking to Science, students examine arguments about questions of origins and purpose in life (Where do we come from? Why are we here?)</li> <li>• Students develop insight into and understanding of why some people argue that science and religion can be compatible and others argue that they cannot</li> <li>• Linking to expressive arts, students investigate the ways drama, broadcast media and visual artists explore questions about the meaning of life, selecting and explaining examples that they find compelling and relating these to the teaching of different religions and worldviews</li> <li>• Students develop their skills in reasoning and constructing arguments by debating questions and dilemmas about the nature of human life and the moral responsibilities of being human.</li> </ul> <p><b>Note:</b> this aim in RE connects philosophical reasoning with other forms of expression, using the varied talents students bring to the subject.</p>
<p>C2. Examine and evaluate issues about community relations and respect for all in the light of different perspectives from varied religions and worldviews.</p>	<ul style="list-style-type: none"> <li>• Students consider what religions and worldviews say about what makes people happy. They seek and articulate explanations for links between character, well-being and happiness, especially in relation to living with difference in our communities</li> <li>• Linking to Citizenship Education and History, students consider responses to genocide from different religions, for example studying the thought, theology and activism of Primo Levi, Elie Wiesel and Dietrich Bonhoeffer in response to Nazism.</li> </ul> <p><b>Note:</b> this aim of RE provides significant opportunities for spiritual, moral, social and cultural development.</p>
<p>C3. Explore and express insights into significant moral and ethical questions posed by being human in ways that are well-informed and which invite personal response, using reasoning which may draw on a range of examples from real life, fiction or other forms of media.</p>	<ul style="list-style-type: none"> <li>• Students consider the impact of ethical choices. They could create a 'multi-path narrative' about a contemporary moral issue, showing what the consequences of different choices might be and evaluating the impact of moral choices with discernment</li> <li>• Students make compelling and reasonable connections between what religions and worldviews teach and what they say about issues such as starvation around the world, the sanctity of life, environmental ethics, war or prejudice</li> <li>• Students consider philosophical, ethical and religious questions about what it means to be human, for example questions posed in relation to the development of new medical technologies.</li> </ul> <p><b>Note:</b> this aim of RE provides significant opportunities for students' moral and social development.</p>

## Key stage 4 and RE 16-19

All students<sup>14</sup> should extend and deepen their knowledge and understanding of religions and worldviews, reflecting local, national and global contexts. Building on their prior learning, they appreciate and appraise the nature of different religions and worldviews in systematic ways. They should use a wide range of concepts in the field of Religious Studies confidently and flexibly to interpret, contextualise and analyse the expressions of religions and worldviews they encounter. They should be able to research and investigate the influence and impact of religions and worldviews on the values and lives of both individuals and groups, evaluating their impact on current affairs. They should be able to appreciate and appraise the beliefs and practices of different religions and worldviews with an increasing level of discernment based on interpretation, evaluation and analysis, developing and articulating well-reasoned positions. They should be able to use some of the different disciplines of Religious Studies (eg textual study, philosophical and sociological approaches) to analyse the nature of religion.

### More specifically students should be taught to:

- investigate and analyse the beliefs and practices of religions and worldviews using a range of arguments and evidence to interpret and evaluate issues and draw balanced conclusions;
- synthesise their own and others' ideas and arguments about sources of wisdom and authority using coherent reasoning, making clear and appropriate reference to their historical, cultural and social contexts;
- analyse in a coherent and well informed way the forms of expression and ways of life found in different religions and worldviews;
- use different disciplines and methods by which religions and worldviews are studied to analyse their influence on individuals and societies;
- account for varied interpretations of commitment to religions and worldviews and for responses to profound questions about the expression of identity, diversity, meaning and value;
- argue for and justify their own positions with regard to key questions about the nature of religion, providing a detailed evaluation of the perspectives of others;
- enquire into and develop insightful evaluations of ultimate questions about the purposes and commitments of human life, especially as expressed in the arts, media and philosophy;
- use a range of research methods to examine and critically evaluate varied perspectives and approaches to issues of community cohesion, respect for all and mutual understanding, locally, nationally and globally;
- use ideas from phenomenological approaches to the study of religions and beliefs to research and present skilfully a wide range of well-informed and reasonable arguments which engage profoundly with moral, religious and spiritual issues.

<sup>14</sup>All state funded schools must teach RE to all students on school rolls, including all those in 14-19 education, unless withdrawn by their parents (or by themselves if aged 18 or over). It is important that teaching enables progression from the end of key stage 3, in ways that meet the varied learning needs of all students. All students can reasonably expect their learning will be accredited. These modes of accreditation include nationally accredited courses in RE such as GCSE and A level RS. Good practice examples include many schools of different types where all students take GCSE RS or other accredited courses at 16. Requirements are different in FE and sixth form colleges (see:

<http://www.education.gov.uk/schools/teachingandlearning/curriculum/a0064886/religious-education-in-english-schools-non-statutory-guidance-2010>)

## Appendix

### Expectations, progression and achievement in religious education: a contribution to current discussion.

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This appendix provides an interim response to the REC's expert panel report, which recommended that 'new instruments for describing achievement in RE are created, that teachers can use working alongside the DfE's new descriptions of achievement in subjects like English, Mathematics and Science.'

Mirroring the subjects of the national curriculum, RE syllabus makers and teachers have used an eight level scale to describe learning intentions, expectations and achievements for many years. The effectiveness of such scales has been a contested area in RE as in other subjects, and as the DfE has set aside 8 level scales for other subjects, this document does not offer an 8 level scale for RE. Consultations on the RE Council's draft materials suggested a wide consensus about the need for further future national work in this area, but mixed professional views about this: many teachers will wish to continue to use RE levels, while others will not.

The NCFRE includes this statement: 'By the end of each key stage, pupils are expected to know, apply and understand the matters, skills and processes specified in the relevant programme of study.' This statement is also included in the programmes of study for each subject of the national curriculum. There is a clear expectation that pupils' achievements will continue to be weighed up by teachers using criteria arising from the programmes of study.

The RE Council notes that the DfE expects schools to have a curriculum and assessment framework that meets a set of core principles<sup>57</sup> and commends this advice to syllabus makers and teachers in RE as they plan particular ways of describing achievement in RE in those schools for which they have responsibility.

#### The core principles are that assessment should:

1. set out steps so that pupils reach or exceed the end of key stage expectations in the new national curriculum;
2. enable teachers to measure whether pupils are on track to meet end of key stage expectations;
3. enable teachers to pinpoint the aspects of the curriculum in which pupils are falling behind, and recognise exceptional performance;
4. support teachers' planning for all pupils;
5. enable the teacher to report regularly to parents and, where pupils move to other schools, providing clear information about each pupil's strengths, weaknesses and progress towards the end of key stage expectations.

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<sup>57</sup> These 5 expectations upon schools are drawn from *Primary assessment and accountability under the new national curriculum*, a DfE consultation document published July 2013.



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In the light of these DfE concerns and in relation to RE, syllabus makers and teachers will need to consider these 5 questions, to which we provide answers from the subject review below.

**What steps within an assessment framework enable pupils to reach or exceed the end of key stage expectations in the RE curriculum?**

In RE, at 7, 11 and 14, pupils should show that they know, apply and understand the matters, skills and processes specified in the programme of study. This should enable teachers to plan, assess and report on progress in RE as outlined in the principles above.

**Areas of enquiry to be included**

The programme of study enables pupils to increase and deepen their knowledge and understanding of key areas of enquiry in RE. These relate to the religions and worldviews studied. The range of key areas of enquiry in RE can be described like this:

- beliefs, teachings, sources of wisdom and authority;
- ways of living;
- ways of expressing meaning;
- questions of identity, diversity and belonging;
- questions of meaning, purpose and truth;
- questions of values and commitments.

While this list bears a close relation to previous versions of RE curriculum guidance (e.g. the QCA non statutory National Framework for RE of 2004), the purpose of its inclusion here is to provide a checklist of areas in which pupils will make progress in RE and also to guide syllabus makers in developing appropriate statements of attainment for different groups of pupils. This task will require further work within the RE community.

**Gaining and deploying skills**

The programme of study also illustrates progression in skills across the 5-14 age range. In relation to the religions and worldviews they study, pupils are increasingly enabled to develop both their knowledge and understanding and their expression and communication through the skills that they gain and deploy. While the programme of study makes clear the skills that are expected of learners at the end of each key stage, progress towards these outcomes will need careful planning in schemes of learning.

The progression in understanding and skills that the programmes of study envisage are made explicit in the grid below. This is presented for syllabus makers to consider as they approach the task of designing instruments that will enable fair, valid and manageable assessment for learning in RE.

## Aims in RE: a progression grid

A: Know about & understand		At the end of key stage 1 pupils will be able to:	At the end of key stage 2 pupils will be able to:	At the end of key stage 3 pupils will be able to:
A1. Describe, explain and analyse beliefs, and practices, recognising the diversity which exists within and between communities	Recall and name different beliefs and practices, including festivals, worship, rituals and ways of life, in order to find out about the meanings behind them	Describe and make connections between different features of the religions and worldviews they study, discovering more about celebrations, worship, pilgrimages and the rituals which mark important points in life, in order to reflect on their ideas	Explain and interpret ways that the history and culture of religions and worldviews influence individuals and communities, including a wide range of beliefs and practices, in order to appraise reasons why some people support and others question these influences	
A2. Identify, investigate and respond to questions posed by, and responses offered by, some of the sources of wisdom found in religions and worldviews	Retell and suggest meanings to some religious and moral stories, exploring and discussing sacred writings and sources of wisdom and recognising the communities from which they come	Describe and understand links between stories and other aspects of the communities they are investigating, responding thoughtfully to a range of sources of wisdom and to beliefs and teachings that arise from them in different communities	Explain and interpret a range of beliefs, teachings and sources of wisdom and authority in order to understand religions and worldviews as coherent systems or ways of seeing the world	
A3. Appreciate and appraise the nature, significance and impact of different ways of life and ways of expressing meaning	Recognise some different symbols and actions which express a community's way of life, appreciating some similarities between communities	Explore and describe a range of beliefs, symbols and actions so that they can understand different ways of life and ways of expressing meaning	Explain how and why individuals and communities express the meanings of their beliefs and values in many different forms and ways of living, enquiring into the variety, differences and relationships that exist within and between them	



**B: Express & communicate**

**At the end of key stage 1 pupils will be able to:**

**At the end of key stage 2 pupils will be able to:**

**At the end of key stage 3 pupils will be able to:**

<p>B1. Explain reasonably their ideas about how beliefs, practices and forms of expression influence individuals and communities</p>	<p>Ask and respond to questions about what communities do, and why, so that they can identify what difference belonging to a community might make</p>	<p>Observe and understand varied examples of religions and worldviews so that they can explain, with reasons, their meanings and significance to individuals and communities</p>	<p>Explain the religions and worldviews which they encounter clearly, reasonably and coherently; evaluate them, drawing on a range of introductory level approaches recognised in the study of religion or theology</p>
<p>B2. Express with increasing discernment their personal reflections and critical responses to questions and teachings about identity, diversity, meaning and value</p>	<p>Observe and recount different ways of expressing identity and belonging, responding sensitively for themselves</p>	<p>Understand the challenges of faith commitment to a community of faith or belief, suggesting why belonging to a community may be valuable, both in the diverse communities being studied and in their own lives</p>	<p>Observe and interpret a wide range of ways in which commitment and identity are expressed. They develop insightful evaluation and analysis of controversies about commitment to religions and worldviews, accounting for the impact of diversity within and between communities</p>
<p>B3. Appreciate and appraise varied dimensions of religion<sup>58</sup></p>	<p>Notice and respond sensitively to some similarities between different religions and worldviews</p>	<p>Observe and consider different dimensions of religion, so that they can explore and show understanding of similarities and differences between different religions and worldviews</p>	<p>Consider and evaluate the question: what is religion? Analyse the nature of religion using the main disciplines by which religion is studied</p>

<sup>58</sup> The RE programme of study usually refers to 'religions and worldviews' to describe the field of enquiry. Here the aim is to consider religion and belief itself as a phenomenon which has both positive and negative features, and is open to many interpretations: in this aspect of the aims, pupils are to engage with the concept of religion and non-religious belief, not merely with individual examples, and similar critiques should apply to both.

The content in Aims A and B will be the vehicle through which the skills in Aim C will be developed

<b>C: Gain &amp; deploy skills</b>		<b>At the end of key stage 1 pupils will be able to:</b>	<b>At the end of key stage 2 pupils will be able to:</b>	<b>At the end of key stage 3 pupils will be able to:</b>
C1. Find out about and investigate key concepts and questions of belonging, meaning, purpose and truth, responding creatively;	Explore questions about belonging, meaning and truth so that they can express their own ideas and opinions in response using words, music, art or poetry	Discuss and present their own and others' views on challenging questions about belonging, meaning, purpose and truth, applying ideas of their own thoughtfully in different forms including (e.g.) reasoning, music, art and poetry	Explore some of the ultimate questions that are raised by human life in ways that are well-informed and which invite reasoned personal responses, expressing insights that draw on a wide range of examples including the arts, media and philosophy	
C2. Enquire into what enables different communities to live together respectfully for the well-being of all	Find out about and respond with ideas to examples of co-operation between people who are different	Consider and apply ideas about ways in which diverse communities can live together for the well-being of all, responding thoughtfully to ideas about community, values and respect	Examine and evaluate issues about community cohesion and respect for all in the light of different perspectives from varied religions and worldviews	
C3. Articulate beliefs, values and commitments clearly in order to explain reasons why they may be important in their own and other people's lives.	Find out about questions of right and wrong and begin to express their ideas and opinions in response.	Discuss and apply their own and others' ideas about ethical questions, including ideas about what is right and wrong and what is just and fair, and express their own ideas clearly in response.	Explore and express insights into significant moral and ethical questions posed by being human in ways that are well-informed and which invite personal response, using reasoning which may draw on a range of examples from real life, fiction or other forms of media.	

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Grateful thanks are extended to the following organisations for their generosity in supporting the review.



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**For further information, please contact the  
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